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IRANISCHE TEXTE

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Heft 7

Zamyād Yašt

Introduction, Avestan Text, Translation, Glossary

by

ALMUT HINTZE

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1671.1

WIESBADEN 1994

DWIG REICHERT VERLAG

ALMUT HINTZE · ZAMYĀD YAŠT



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1049 / 95  
Universität Hamburg  
Seminar für Geschichte  
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CIP-Einheitsaufnahme der Deutschen Bibliothek

**Zamyād Yašt** : introduction, Avestan text, translation, glossary

/ by Almut Hintze. -

Wiesbaden : Reichert 1994

ISBN 3-88226-785-2

NE: Hintze, Almut [Hrsg.]

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Printed in Germany

# નાદીરને મીત્રતાની સાથે

## Preface

The text and translation of the Zamyād Yašt published here is based on my more comprehensive and detailed work in German, *Der Zamyād-Yašt*. Edition, Übersetzung, Kommentar. Wiesbaden: Dr. Ludwig Reichert Verlag, 1994, which is a revised version of my doctoral dissertation directed by Professor Johanna Narten at Erlangen University. For discussion of individual passages in the text as well as the justification of the translation the reader is referred to that book.

In that work, the text and translation of the Zamyād Yašt is split up into individual stanzas, so that the reader finds, for each stanza, the Avestan text, variant readings, translation and commentary in one place. However, it seemed useful also to have a version in which the text runs continuously for the benefit of the reader who wishes to get a general idea of the text. In order to make the translation more accessible to the general reader, and to members of the Zoroastrian community in particular, the language chosen for the translation here is English. The glossary is intended to be of assistance to students wishing to embark upon the study of the Avestan language.

I am very grateful to Dr. Elizabeth Tucker, one of my teachers from Oxford University, for kindly looking through the manuscript of this book at various stages and giving me valuable suggestions about the English translation and the glossary. Mr Farrokh Jal Vajifdar (London) has given me useful hints, too. I would also like to thank my friend Nadir Godrej (Bombay) for making the translation more poetic. To him this little book is dedicated.

It is hoped that this booklet may prove useful to students of the Avestan language and to friends and followers of Zarathushtra's religion.

Almut Hintze

Berlin, September 1994

## Introduction

The Zamyād Yašt (= Yašt 19) is a hymn (MP *yašt* 'prayer, worship') that forms part of the text corpus called the Avesta, the holy texts of the Mazdayasni-ans, who follow the religion founded by their prophet Zarathushtra. The language of these texts is an old North-East Iranian dialect of which, however, no documents outside the Avesta have been preserved. The language of the Avesta is therefore simply called Avestan.

The date of the Avestan texts and the date of Zarathushtra's lifetime is difficult to establish and much disputed among scholars. However, there is at least a consensus that the texts belonging to the Avesta are not all from the same time but date from different periods. This can be seen from the language, which reflects a later stage of development in some of the texts than in others, as well as from the contents of the texts, since the texts do not represent a uniform stage of development of the religion.

The oldest parts of the Avesta are embedded in the middle of the 72 chapters of the Yasna ('worship'). The recitation of the Yasna accompanies the preparation and offering of the juice of the Haoma-plant mixed with sacrificial water, milk and other ingredients, but the text recited stands only partly in relationship to the ritual action. The oldest parts of the Avesta are called the Gāthās ('songs') and the authorship of these 17 songs is attributed by indigenous tradition as well as by most Avestan scholars to Zarathushtra himself. The Gāthās themselves enclose in their middle the Yasna Haptaŋhāiti ('worship in seven chapters'), the very centre of the Yasna-ceremony. The language of the Gāthās, the Yasna Haptaŋhāiti and four holy prayers (Y 27.13 *Ahuna Vairiia*, Y 27.14 *Aṣəm vohū*, Y 27.15 *Yejhē hātqm*, Y 54.1 *Airiiaman Išiiā*) is called Old Avestan, because the language of these texts is more archaic than the language of the rest of the Avesta, which is called Young Avestan.

The text corpus of the Younger Avesta is much larger than that of the Older Avesta. In addition to the remaining chapters of the Yasna, to the Younger Avesta belong the Vispered, the Vidēvdād, some minor texts such as the Niyāyišns, Gāhs, Sīrōza and Āfrīngāns, and the Yašts. The 24 chapters of the Vispered (from Av. *vīspe ratauuō* 'all the Ratus') are liturgical texts which are inserted into the Yasna in the Yasna-ceremony. The Vidēvdād (Av. *vī-daēuua-dāta* 'law of those who reject the Daēvas')<sup>1</sup> contains purity laws in 22 chapters. This text gives valuable insight into the private life of Mazdayasni-ans of the post-Achaemenian period. The five Niyāyišns are texts of praise and prayers to various Yazatas ('venerable ones'). The Gāhs are the five prayers each to be recited at a certain time of the day. Each of the two Sīrōzas contains a list of the thirty days of the month named after the Yazatas who are praised on the individual days. The Āfrīngāns are blessings pronounced on various occasions.

<sup>1</sup> On the meaning of the name see BENVENISTE, "Que signifie Vidēvdāt?". *Henning Memorial Volume*, London 1970, 37-42.



A substantial and important part of the Younger Avesta is constituted by the 21 resp. 22 Yašts<sup>2</sup>. These are hymns not only to Ahura Mazdā, the highest god, but also to various other Yazatas. In fact, the hymns to Ahura Mazdā (Yt 1), to the Aməša Spəntas (Yt 2), Aša Vahišta (Yt 3) and Haurvatāt (Yt 4) are rather short and formulaic compilations compared to the longer and more original hymns to Anāhitā (Yt 5), Tištrya (Yt 8), Mithra (Yt 10), the Fravašis (Yt 13), Vərəθraγna (Yt 14), Aši Vanhī (Yt 17) and Zamyād (Yt 19). Each Yašt is attributed to a certain day of the month whose genius is praised in the respective Yašt. The order of the Yašts corresponds to the order of the days of the month as it is fixed in the Sīrōza.

In spite of the fact that it has not been possible to reconstruct a metrical pattern which is applied with consistency in the Yašts, the Yašts seem to be metrical poetry. This emerges from a definite preponderance of verse-lines counting eight syllables. Thus, for instance, in the Zamyād Yašt a whole series of stanzas consists of eight-syllabic verses, e.g. Yt 19.92–96. The numerous exceptions from the regular eight- or twelve-syllabic verse may be explained in that the original metrical pattern has not been preserved consistently in the text-form of the Yašts which has come down to us.

The Zamyād Yašt is attributed to the 28th day of the month, the day of the Earth. From this the Yašt has its name (Av. *zam-* 'earth'). However, only a very small portion of the Zamyād Yašt deals with the earth and even that part is not a proper hymn with an opening and closing formula of praise, but much more a list of names of mountains found in the land of the Iranians. The first and the last stanza of the section on the earth are narratives telling about the primordial mountains, the lofty Haraitī and the Zərədāza-mountain (stanza 1), out of which all other mountains, whose names are given in stanzas 2–6 and which number 2244 (stanza 7), were to arise. The last stanza of that section tells how the land, over which these mountains extend, was divided among the three social groups, namely the priests, the warriors and the farmers (stanza 8).

It is only from stanza 9 of the Zamyād Yašt that the proper hymn starts, but it is not the Earth that is being praised but the *xʾarənah-* (MP *zwarrah* 'fortune, glory, splendour'). The praise of the *xʾarənah-* is the proper theme of the Zamyād Yašt and it continues throughout the hymn until the end in stanza 96. One gets the impression that stanza 9–96 form an independent hymn to *xʾarənah-* which was only combined with stanza 1–8, the section on the Earth, in order that the whole Yašt might be attributed to the day of the Earth, the 28th day of the month, because the *xʾarənah-* does not have its own day in the Mazdayasnian calendar.

The hymn to *xʾarənah-*, i.e. stanza 9–96 of the Zamyād Yašt, deals with divine and human beings who owned or desired the *xʾarənah-*, and tells what they did

<sup>2</sup> The number of Yašts depends on whether the Srōš Yašt transmitted in the Yasna (Y 57 = Yt 11a) is counted as one of the Yašts.

when they possessed the *xʾarənah-* or what they did in order to get hold of it. Two types of *xʾarənah-* are distinguished in that hymn: the *xʾarənah-* belonging to the Kauui-dynasty (Av. *kauuacēm xʾarəno*) and the gleaming *xʾarənah-* (Av. *axʾarətm xʾarəno*). The *xʾarənah-* of the Kauui-dynasty belonged to Ahura Mazdā when he created the world, to the Aməša Spəntas, to all other Yazatas and the Renovators and Saviours (stanza 9–24). Furthermore, it accompanied the Rulers of the Pešdadian dynasty, Haošiiaha, Urupi.azinauuant and Yima. But Yima lost the *xʾarənah-*, because he had started to lie. Along with the *xʾarənah-* Yima also lost his rule and kingdom and started to wander about on the earth unhappily. The *xʾarənah-* left Yima three times in the shape of a bird of prey and each time it flew away it was grasped in turn by Mithra and the heroes Thraētaona and Kərəsāspa. The references to the names of the heroes gives an opportunity to the poets to tell stories about their heroic feats, especially their slaying of the dragon (26–44).

The praise of the gleaming *xʾarənah-* forms the centre of the hymn (stanza 45–69). The gleaming *xʾarənah-* does not accompany divine and human beings but is desired by them. Spənta Mainiiu and Anra Mainiiu desire it and send out their swiftest messengers to catch it. There is a description of the race between the Fire and the Dragon Dahāka, each of whom wants to get hold of the *xʾarənah-*, but just as one of them wants to grab it, he is frightened by the threatening words of his adversary. The *xʾarənah-* escapes to Lake Vourukaša and at the bottom of the deep lake the Yazata, the Lord Apam Napāt, grabs it (45–54). Then the Turanian Fraṇrasiian comes along to the lake wanting to catch the *xʾarənah-*. He throws off his clothes and jumps naked into the water trying to grasp the *xʾarənah-*. But the *xʾarənah-* escapes and at the place to which it has escaped a new bay emerges. Very angry Fraṇrasiian comes out of the water speaking words of abuse. Then he starts a second and a third attempt, which are described in the same way and remain likewise without success. With each failed attempt Fraṇrasiian speaks more words of abuse (55–64). This is followed by a description of the region of Lake Kašaoiia and the Haētumaṇt, which is full of *xʾarənah-* (65–69).

In the remaining part of the hymn it is again the *xʾarənah-* of the Kauui-dynasty that is praised. The *xʾarənah-* of the Kauui-dynasty accompanied the individual rulers of that dynasty whose names are listed, especially Kauui Hao-srauua, who defeated the Turanian Fraṇrasiian (70–77). The *xʾarənah-* of the Kauui-dynasty also accompanied Zarathushtra so that he could think, speak and act according to the religion and, with the help of the Ahuna-Vairiia-prayer, chase all demons under the earth. It is this *xʾarənah-* which accompanied Kauui Vištāspa so that he could defeat all enemies of the new religion (78–87). Finally, the *xʾarənah-* of the Kauui-dynasty accompanies the 'victorious one among the saviours' (Yt 19.89 *saošiianṭam vərəθrājanəm*), that is Astuuat.ərəta, and his friends, when he brings about the renovation of the world (Av. *frašō.kərəti-*). Astuuat.ərəta, the son of Višpa.tauruuairī, steps forth from Lake Kašaoiia brandishing his victorious missile, his gaze making the whole corporeal world in-



destructible. Anra Mainiiu is completely defeated and retreats powerless (88–96).

This last section describing the renovation of the world is unique in the whole of the Avesta, since it is the most detailed description of the eschatological events that has come down to us. Apart from this, the Zamyād Yašt contains also other unique and original passages, such as the description of the contest between the Fire and Aži Dahāka, or the episode of the three failed attempts of the Turanian Fraŋrasiian to get hold of the gleaming *xʾarənah-*. The detailed geographical description of the region of the Haētumant is unique in the Avesta, too. This hymn contains several pearls of Avestan literature which render it well worth reading.

## Zamyād Yašt

Avestan Text<sup>3</sup> and Translation

1. *paoiriio̯ gairiš hqm.hištaṭ*<sup>1</sup>  
*spitama zaraθuštra*  
*paiti āiia zəmə*<sup>1a</sup> *haraiti barš*  
*hā hama* *×pairi.saēte*<sup>2</sup>  
*frāpaiiā*<sup>3</sup> *daṇhūš*<sup>4</sup> *ā*  
*×upaošaṇ*<sup>5</sup> *hāšca*<sup>5</sup>  
*bitiio̯*<sup>5a</sup> *zəərədazō*<sup>6</sup> *gairiš*  
*pārəntarəm*<sup>7</sup> *arəðō*<sup>7a</sup> *manušahe*  
*hāmō hasciṭ* *×pairi.saēte*<sup>2a</sup>  
*frāpaiiā*<sup>3a</sup> *daṇhūš*<sup>4a</sup> *ā*  
*×upaošaṇ*<sup>5</sup> *hāšca*<sup>5b</sup>  
 'The first mountain to arise,  
 o Spitāma Zaraθuštra,  
 on this earth (was) the lofty Haraiti;  
 the whole of it extends around  
 both up to the western lands and  
 (up to) the eastern (lands).  
 The second mountain (to arise was)  
 Zəərədaza, the other half of Manuša;  
 the whole of it extends around  
 both up to the western lands and  
 (up to) the eastern (lands).'
2. *ahmaṭ haca garaiio̯ fraoršiiṇ*  
*×usaðā*<sup>1</sup> *ušidarəno̯*  
*əərəzifiiasca*<sup>1a</sup> *fraorəpō*  
*xštuuō*<sup>1b</sup> *əərəzurō*<sup>2</sup>  
*haptaðō*<sup>2a</sup> *būmiiō*<sup>3</sup>  
*aštəmo*<sup>3a</sup> *raoðito̯*  
*naomō*<sup>4</sup> *mazišuuā*<sup>5</sup>  
*dasəmo̯ aṇtarə.daṇhūš*<sup>6</sup>  
*aēuuəṇdasō əərəzišō*<sup>7</sup>  
*duuadasō*<sup>7a</sup> *vāiti.gaēsō*<sup>8</sup>  
 'From there grew forth the mountains:  
 Usaðā Ušidarəna  
 and the mountain Əərəzifiia,  
 as the sixth Əərəzura,  
 as the seventh Būmiiā,  
 as the eighth Raoðita,  
 as the ninth Mazišuuant,  
 as the tenth Aṇtarə.daṇhu,  
 as the eleventh Əərəziša,  
 as the twelfth Vāiti.gaēsa;'
3. *ādaranasca*<sup>1</sup> *baiianasca*  
*iškātāca*<sup>2</sup> *upāiri.saēna*<sup>3</sup>  
*kəso̯.tafoðra*<sup>4</sup> *+vafra*<sup>5</sup>  
*duua hamənkuna*<sup>5a</sup> *pauruuata*  
*ašta.vašanō*<sup>5b,6</sup> *pauruuata*  
*ašta.auruuəntō*<sup>6a,7</sup> *×frāṇkauuō*<sup>8</sup>  
*caṭṭārō viðβana*<sup>9</sup> *kaofō*  
 'and Ādarana and Baiiana,  
 and Iškata Upāiri.saēna,  
 Kəso̯.tafoðrā (and) Vafra,  
 the two rocky mountains hooked  
 together, the Eight-Pass mountains,  
 the Eight-Runner peaks,  
 the Four-Viðβana mountains.'

<sup>3</sup> The numbers following individual Avestan words indicate that there are variant readings in the manuscripts. The numbers are identical with those in my critical edition of the text.

4. *aēzazasca*<sup>1</sup> *maēnazasca*<sup>1b</sup>  
*vāxōdrikaēca*<sup>2</sup> *asaiiāca*<sup>3</sup>  
*tuḍaskaēca*<sup>4</sup> *višauuāca*<sup>5</sup>  
*draošiūuāca*<sup>6</sup> *sāriūuāca*<sup>6</sup>  
*naḥuṣmāca*<sup>7</sup> *kakahiiuāca*<sup>8</sup>  
*aṇtarō.karḥaca*<sup>9</sup>
5. <sup>\*</sup>*sicidāuvasca*<sup>1</sup> *ahuranasca*<sup>2</sup>  
*raēmanasca*<sup>2a</sup> *aša.stāmbanasca*<sup>3</sup>  
*uruūiō.vāiḍimiḍkaēca*<sup>4</sup>  
<sup>\*</sup>*asanuuāca*<sup>5</sup> <sup>\*</sup>*usaomasca*<sup>6</sup>  
*ušta.xʷarənahasca*<sup>7</sup> *siiāmaka*<sup>7</sup>  
<sup>\*</sup>*vafrauūāca*<sup>7a</sup> *vouruṣasca*<sup>8</sup>
6. *yahmiiā.jatarasca*<sup>1</sup> *aḍutauuāca*<sup>2</sup>  
*spitauuarənahasca*<sup>3</sup> *spəntō.dātasca*  
*kadruua.aspasca*<sup>3a</sup> *kaoirisasca*<sup>4</sup>  
*taērasca barō.sraiiānō*<sup>4a</sup>  
*baranasca*<sup>5</sup> *frāpaiiāca gairiṣ*  
<sup>6</sup>*udriiāasca raēuūāca gairiṣ*<sup>6</sup>  
*yaēšqamca*<sup>6a</sup> *parō mašiiāka*<sup>6b</sup>  
<sup>+</sup>*aiβitaēdca*<sup>7</sup> <sup>+</sup>*spašitaēdca*<sup>8</sup>  
*gairinqam*<sup>8a</sup> *nāmam*<sup>9</sup> *dādarō*
7. *caḍβarasca*<sup>1a</sup> *aḍa garaiiō*  
*spitama zaraḍuṣtra*  
*caḍβarəsatəmca*<sup>1b</sup> *duuaēca*<sup>1</sup> *saite*  
*duuaēca*<sup>1</sup> *hazaṇre*
8. *yauuaṭ anu aipi*  
<sup>\*</sup>*aēte*<sup>1</sup> *garaiiō višastarō*<sup>2</sup>  
*vīspəm*<sup>2a</sup> *auuaṭ aipi draonō baḥaṭ*<sup>3</sup>  
*aḍaurunaēca*<sup>3a</sup> *raḍaēštāica*<sup>3b</sup>  
*vāstriiāica*<sup>3c</sup> *fšuiiēte*<sup>3d</sup>

'Aēzaxa and Maēnaxa,  
the two Vāxōdrikā and the two Asaiiā,  
the two Tuḍaskā and the two Višauuā,  
Draošiūuant and Sāriūuant,  
Naḥuṣmant and Kakahiiu  
and the Aṇtarō.karḥa(-mountains).'

'Sicidauua and Ahurana,  
Raēmana and Aša.stāmbana  
and the two Uruūiō.vāiḍimiḍkā,  
Asanuuant and Usaoma,  
Ušta.xʷarənah and Siiāmaka,  
Vafrauuant and Vouruša.'

'Yahmiiā.jatara and Aḍutauuah,  
Spitauuarənah and Spəntō.dāta,  
Kadruua.aspa and Kaoirisa,  
and the peak of Barō.sraiiān,  
Barana and the mountain Frāpaiiāh,  
Udriia and the mountain Raēuuant,  
and the other mountains to whom  
the mortals have given names formerly  
(taking them) from walking on and ob-  
serving (the mountains).'

'Thus there are,  
o Spitāma Zaraḍuṣtra,  
two thousand and two hundred  
and forty-four mountains.'

'Over all this space  
over which these mountains extend  
the share for the priest, the warrior  
and for the farmer who breeds cattle  
has been established.'

## Karde I

9. *uγrəm kauuaēm xʷarənō*  
*mazdaḍātəm yazamaide*  
*aš.vandrəm*<sup>1</sup> *uparō.kairīm*  
*ḍamnaḥ*<sup>1</sup> *haṇtəm*<sup>2</sup> *varəcaḥ*<sup>1</sup> *haṇtəm*<sup>3</sup>  
*yaozštiuuantəm*  
*taraḍātəm*<sup>4</sup> *anīiāiṣ dāmən*

'We worship the mighty Glory of the  
Kauui-dynasty created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

10. *yaṭ asti ahurahe mazdā*<sup>2</sup>  
*yaḍa dāmən daḍaṭ ahurō mazdā*  
*pouruca vohuca pouruca srīraca*  
*pouruca abdaca*<sup>1</sup> *pouruca frašaca*  
*pouruca bāmiiāca*<sup>1a</sup>

'(The Glory,) which belongs to Ahura  
Mazdā, so that Ahura Mazdā creates  
the creatures, the many good ones, the  
many beautiful ones, the many marvel-  
lous ones, the many excellent ones,  
the many radiant ones.'

11. *yaṭ kərənauuən*<sup>1</sup> *frašəm ahum*<sup>1a</sup>  
<sup>+</sup>*azarəšəntəm*<sup>2</sup> <sup>+</sup>*amarəšəntəm*<sup>3</sup>  
*afriḍiiāntəm apuiiāntəm*<sup>3a</sup>  
*yauuaējim*<sup>4</sup> *yauuaēšūm*<sup>4a</sup>  
*vasō.xšədrəm*  
*yaṭ irista*<sup>4b</sup> *paiti usəhištən*  
*jasāt juuuiiō*<sup>5</sup> *amərəxtiṣ*  
*daḍaite*<sup>6</sup> *frašəm vasna*<sup>7</sup> *aḥuṣ*

'So that they may make life excellent,  
ageless, without decay,  
not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.  
When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

12. *būn*<sup>1</sup> *gaēḍā*<sup>2</sup> *amarəšəntiṣ*<sup>2</sup>  
*yā ašahe saḥ*<sup>1</sup> *haitiṣ*  
<sup>+</sup>*niṣ*<sup>1</sup> <sup>+</sup>*taṭ*<sup>3</sup> *paiti druxš nāšāite*<sup>4</sup>  
*yaḍāt aiβiciṭ jaγmat*  
*ašauuanəm mahrkavāi*  
*aom ciḍrəmca*<sup>5</sup> *stimca*<sup>6</sup>  
*āḍaṭca*<sup>7</sup> <sup>\*</sup>*maire*<sup>7a.8</sup> *nāšātaēca*<sup>8</sup>  
*mairiio*<sup>9</sup> *aḍa*<sup>10</sup> <sup>\*</sup>*aratuṣ*<sup>10a</sup>

'The world of Truth will be undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'

13. <sup>1a</sup>*ahe raiiā xʷarənanhaca*  
*təm*<sup>1b</sup> *yazāi surunuata yasna*<sup>1</sup>

'On account of his splendour and glory  
I will worship him with audible venera-

uγrəm kauuaēm xʾarəno  
mazdabātəm zaovrābiiō  
uγrəm kauuaēm xʾarəno  
mazdabātəm yazamaide  
+ haoma<sup>2</sup> + yō<sup>2</sup> gauua  
[ = Ny 1.16 barəmana  
hizuuo<sup>4</sup> danhaṇha<sup>5</sup> mqraca  
vacaca šiiəonaca zaovrābiiasca  
aršuxdaēbiiasca vāγzibiiō<sup>6</sup>  
<sup>7</sup>yeṇhē hātqm āaṭ yesnē paiti  
vāḡhō<sup>8</sup> mazdā ahurō vāēvā  
ašāṭ hacā yāḡhamcā  
tqscā ] tāscā yazamaide

## Karde II

14. uγrəm kauuaēm xʾarəno  
mazdabātəm yazamaide  
aš.vāḡdrəm<sup>1</sup> uparō.kairīm  
vāmanā<sup>v</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>v</sup>haṇtəm<sup>3</sup>  
yaozštiuuaṇtəm  
taraḡātəm<sup>4</sup> anīiāiš dāman

15. yaṭ asti<sup>1</sup> amāšanqm spəṇtanqm  
xšaētanqm \*varəzi.dōivranqm<sup>1a</sup>  
\*bərəzatqm<sup>2</sup> aiβiiāmanqm<sup>3</sup>  
tazmanqm āhūiriianqm  
yōi aiθiiejaṇhō<sup>4</sup> ašauuanō

16. <sup>1a</sup>yōi hapta hamō.manāḡhō  
yōi hapta hamō.vacāḡhō  
yōi hapta hamō.šiiəonāḡhō  
yaešqm<sup>1b</sup> asti haməm manō  
haməm vacō haməm šiiəonəm  
hamō +ptāca<sup>1c</sup> frasāstaca<sup>1c</sup>  
yō dabuuā ahurō mazdā<sup>2</sup>

tion, the mighty Glory of the Kauui-dynasty, created by Mazdā (I will worship him) with libations. We worship the mighty Glory of the Kauui-dynasty, created by Mazdā with Haoma mixed with milk, with sacrificial grass, with skill of tongue and formulation, with word and deed, and with libations and with correctly uttered words. In the worship of which (male Entities) of those who exist and in the worship of which (female Entities) the Wise Lord knows what is better according to Truth, we worship these (male) and these (female Entities).'

'We worship the mighty Glory of the Kauui-dynasty created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

'Which belongs to the Incremental Immortals, the shining ones, whose eyes are powerful, the lofty, aggressive ones, the brave, lordly ones, who are free from danger, the truthful ones.'

'The seven, who think alike, the seven, who speak alike, the seven, who act alike. Who have the same thought, the same word, the same deed, the same father and master, the creator Ahura Mazdā.'

17. yaešqm anīiō anīiche<sup>1b</sup>  
uruuānəm aiβi.vāēnaiti<sup>1</sup>  
marəθβəṇtəm<sup>2</sup> humataēsu  
marəθβəṇtəm<sup>2</sup> hūztaēsu  
marəθβəṇtəm<sup>2</sup> huuarštaēsu  
marəθβəṇtəm<sup>2</sup> garō nmānəm<sup>2a</sup>  
yaešqm raozšnāḡhō paṇtānō  
āuuaiatqm auui zaovrā

18. yōi hənṭi āḡham dāmanqm  
yaṭ ahurahe mazdā  
dātarasca marəzštarsca<sup>1a</sup>  
vbarəzštarsca aiβiiāzštarsca  
nipātarasca<sup>1b</sup> nišharətarasca<sup>1</sup>

19. taēciṭ yōi vasna frašəm ahum dāvən  
+azarəšəntəm<sup>1</sup> +amarəšəntəm<sup>2</sup>  
afriθiianṭəm apuiianṭəm  
[ (= Yt 19.11) yauuaējīm<sup>4</sup>  
yauuaēšūm<sup>4a</sup> vasō.xšavṛəm  
yaṭ irista<sup>4b</sup> paiti usəhištān  
jasāt juuaitiō<sup>5</sup> amərəztiš  
dāvāite<sup>6</sup> frašəm vasna<sup>7</sup> aḡhuš ]

20. [ (= Yt 19.12) būn<sup>1</sup> gaēvā  
amarəšəntiš<sup>2</sup>  
yā ašahe saṇ<sup>v</sup>haitiš  
+niš +taṭ<sup>3</sup> paiti druzš nāšāite<sup>4</sup>  
yadāt aiβiciṭ jaγmat  
ašauuanəm mahrkaḡvāi  
aom ciθrəma<sup>5</sup> stīmca<sup>6</sup>  
āvāca<sup>7</sup> \*maire<sup>7a.8</sup> nāšātaēca<sup>8</sup>  
mairiio<sup>9</sup> avā<sup>10</sup> \*aratuš<sup>10a</sup> ]  
ahe raiia ... (= Yt 19.13)...  
... tāscā yazamaide

'Of whom one looks upon the soul of the other, while thinking of good thoughts, while thinking of good words, while thinking of good deeds, while thinking of the House of Welcome. Whose paths are light when they draw near to the libations.'

'Who are the creators and formers, the fashioners and guardians, the protectors and watchers of these creatures of Ahura Mazdā.'

'It is they who will make life excellent according to wish, ageless, without decay, not rotting, not putrefying, living forever, thriving forever, ruling as it wishes. When the dead will rise, (then) will come the one without decay reviving (the dead) (and) life will create excellent things according to its own wish.'

'The world of Truth will be undecaying from generation to generation. Falsehood will be returned to the place where it had come from to destroy the truthful one, himself, his family and existence. The (female) villain will be terrified and the lawless (male) villain will disappear.' On account of his splendour ... and these (female Entities) we worship.'

## Karde III

21. *uγrəm kauuaēm* [ (= Yt 19.9)  
*xʾarənō*  
*mazdaδātəm yazamaide*  
*aš.vandram uparō.kairīm*  
*θamnan<sup>v</sup>hañtəm varəcañ<sup>v</sup>hañtəm*  
*yaozštiuuañtəm ]*  
*taraδātəm<sup>1a</sup> añiiāiš dāman*  
 'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'
22. *yaṭ asti mañiiuuañam*  
*yazatanam gaēviiiañamca*  
*zātanamca azātanamca<sup>1</sup>*  
*frašō.carəθrəm saosiiiañamca*  
 '(The Glory,) which belongs to the  
 spiritual and corporeal adorable ones,  
 the born and unborn  
 Renovators and Saviours.'
23. *taēciṭ yōi frašəm vasna ahum daθən*  
*+ azarəšəntəm<sup>1</sup> + amarəšəntəm<sup>2</sup>*  
*afriθiiiañtəm apuiiañtəm<sup>3</sup>*  
 [ (= Yt 19.11) *yauuaējīm<sup>4</sup>*  
*yauuaēsūm<sup>4a</sup> vasō.xšəvram*  
*yaṭ irista<sup>4b</sup> paiti usəhištən*  
*jasāt juuuiiō<sup>5</sup> aməzxti*  
*daθaite<sup>6</sup> frašəm vasna<sup>7</sup> aṇhuš ]*  
 'It is they who will make life excellent  
 according to wish, ageless, without  
 decay, not rotting, not putrefying,  
 living forever, thriving forever,  
 ruling as it wishes.  
 When the dead will rise, (then) will  
 come the one without decay reviving  
 (the dead) (and) life will create excel-  
 lent things according to its own wish.'
24. [ (= Yt 19.12) *būn<sup>1</sup> gaēvā*  
*amarəšənti<sup>2</sup>*  
*yā ašahe sañ<sup>v</sup>haii<sup>3</sup>*  
*+ niš + taṭ<sup>3</sup> paiti druxš nāšāite<sup>4</sup>*  
*yadāt aiβiciṭ jaγmat*  
*ašauuanəm mahrkadāi*  
*aom ciθramca<sup>5</sup> stīmca<sup>6</sup>*  
*āvāca<sup>7</sup> \*maire<sup>7a.8</sup> nāšātaēca<sup>8</sup>*  
*mairiio<sup>9</sup> aṭa<sup>10</sup> \*aratus<sup>10a</sup> ]*  
*ahē raiia (= Yt 19.13) ...*  
*... tāscā yazamaide*  
 'The world of Truth will be  
 undecaying  
 from generation to generation.  
 Falsehood will be returned to the place  
 where it had come from  
 to destroy the truthful one, himself, his  
 family and existence. The (female) vil-  
 lain will be terrified and the lawless  
 (male) villain will disappear.'  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde IV

25. *uγrəm kauuaēm* [ (= Yt 19.9)  
*xʾarənō*  
*mazdaδātəm yazamaide*  
*aš.vandram<sup>1</sup> uparō.kairīm*  
*θamnan<sup>v</sup>hañtəm<sup>2</sup> varəcañ<sup>v</sup>hañtəm<sup>3</sup>*  
*yaozštiuuañtəm*  
*taraδātəm<sup>4</sup> ] añiiāiš dāman*  
 'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'
26. *yaṭ upaṇhacaṭ haošiiiañam<sup>1</sup>*  
*paraδātəm*  
*darəθmcit aipi<sup>2</sup> zruuānəm*  
*yaṭ xšaiia paiti būmīm haptaiθiiām*  
*daēuuañam mašiiāñamca*  
*yāβṭam pairikañamca*  
*sāθram kaouiām karafnañamca*  
*yō janaṭ duua θrišuuva*  
*māzāniiāñam daēuuañam*  
*varəšiiāñamca druuaṭam*  
*ahē raiia ... (= Yt 19.13) ...*  
*... tāscā yazamaide*  
 '(The Glory,) which accompanied  
 Haošiiiañha Paraδāta,  
 for a long time,  
 so that he ruled over the earth of seven  
 parts, over demons and mortals,  
 over wizards and witches,  
 over commanders, seers and ritualists.  
 Who slew two thirds  
 of the gigantic demons, of the deceitful  
 ones who have made their (bad) choice.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde V

27. *uγrəm kauuaēm* [ (= Yt 19.9)  
*xʾarənō*  
*mazdaδātəm yazamaide*  
*aš.vandram<sup>1</sup> uparō.kairīm*  
*θamnan<sup>v</sup>hañtəm<sup>2</sup> varəcañ<sup>v</sup>hañtəm<sup>3</sup>*  
*yaozštiuuañtəm*  
*taraδātəm<sup>4</sup> ] añiiāiš dāman*  
 'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'
28. *yaṭ upaṇhacaṭ tazməm*  
*urupi.azinauuañtəm<sup>1.2</sup>*  
*yaṭ xšaiia paiti būmīm haptaiθiiām*  
*daēuuañam mašiiāñamca*  
 'Which accompanied the brave  
 Urupi.azinauuañt,  
 so that he ruled over the earth of  
 seven parts, over demons and mortals,



yāθβām pairikanāmca  
sāθrām kaōiīām karafnāmca

29. yaθ bauuaθ aiβi.vaniā<sup>2</sup>  
vīspe daēuua mašiiāca  
vīspe yātauuō pairikāšca  
yaθ barata aθrām<sup>1</sup> mañiiūm  
framitām aspahē kəhrpa  
θrisatām aiβi.gāmanām  
uua<sup>2</sup> pairi zomō karana  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

over wizards and witches,  
over commanders, seers and ritualists.'

'So that he overcame  
all demons and mortals,  
all wizards and witches.  
(It accompanied him) when he rode the  
Evil Spirit transformed into the shape  
of a horse, for thirty years  
around both edges of the earth.  
On account of his splendour ...  
and these (female Entities) we worship.'

### Karde VI

30. uθrām kauuaēm [ (= Yt 19.9)  
x'arənō  
mazdadātām yazamaide  
aš.vandram<sup>1</sup> uparō.kairīm  
θamnaθ<sup>1</sup>hañtām<sup>2</sup> varəcaθ<sup>1</sup>hañtām<sup>3</sup>  
yaozštiiuāntām  
taraθātām<sup>4</sup> ] añiiāš dāmān

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

31. yaθ upaθhacat<sup>1a</sup> yim yimām<sup>1b</sup>  
xšaētām<sup>1c</sup> huuaθβām<sup>1d</sup>  
darəθəmciθ aipi zruuānām<sup>1e</sup>  
yaθ xšaiiat<sup>1f</sup> paiti būmīm<sup>1g</sup>  
haptavīīām<sup>1h</sup>  
daēuuanām [ (= Yt 19.26)  
mašiiānāmca  
yāθβām pairikanāmca  
sāθrām<sup>1i</sup> kaōiīām ] karafnāmca<sup>1m</sup>

'(The Glory,) which accompanied  
shining Yima of good herds  
for a long time,  
so that he ruled over the earth  
of seven parts,  
over demons  
and mortals  
over wizards and witches,  
over commanders, seers and ritualists.'

32. <sup>1a</sup>yō uzbarat<sup>1b</sup> haca<sup>1</sup> daēuuaēibiiō<sup>2</sup>  
uiie ištīšca<sup>3</sup> saokāca<sup>3a</sup>  
uiie fšaonišca<sup>4</sup> vāθβāca

'Who brought up from the demons  
both prosperity and reputation,  
both flocks and herds,

uiie x'arəθca<sup>5</sup> frasastišca<sup>6</sup>  
yerjhe<sup>6a</sup> xšaθrāda<sup>7</sup> x'airiām<sup>8</sup>  
+ tū<sup>8</sup> astu<sup>9</sup>  
uiie x'arəθe<sup>10</sup> ajiāmne<sup>11</sup>  
amarəšanā<sup>12</sup> pasu.vira<sup>12a</sup>  
aṇhaošmne<sup>13</sup> āpa.uruuai<sup>13a</sup>

both contentment and honour.  
Under whose reign let that which is  
edible exist:  
(let) both kinds of the food (be) undi-  
minishing, cattle and men undecaying,  
water and plants not drying up.'

33. yerjhe<sup>1a</sup> xšaθrāda<sup>1</sup>  
nōi<sup>1b</sup> aotām<sup>1c</sup> āṇha nōiθ garəmə<sup>1d</sup>  
nōiθ zauruuā<sup>1e</sup> āṇha<sup>1e</sup> nōiθ  
mərəθvīiūš<sup>1f</sup>  
nōiθ araskō<sup>2</sup> daēuuo.dātō<sup>2a</sup>  
para anādruxtōiθ<sup>3</sup>  
para aḥmāt yaθ hīm<sup>4</sup> aēm  
draoθəm<sup>5</sup> vācim<sup>5a</sup> aṇhaiθim<sup>5b</sup>  
cinmāne paiti.barata<sup>6</sup>

'Under whose reign  
there was no frost, no heat,  
no old age, no  
death,  
no envy created by demons:  
before his not-lying<sup>4</sup>,  
before he took up  
the false word, the untrue one  
into his endeavour.'

34. āat yaθ hīm<sup>1</sup> aēm<sup>1a</sup>  
draoθəm<sup>2</sup> vācim<sup>2a</sup> aṇhaiθim<sup>2b</sup>  
cinmāne<sup>3</sup> paiti.barata<sup>4</sup>  
vācēnām<sup>4a</sup> aḥmāt<sup>5</sup> haca x'arənō  
mərəθahe kəhrpa frašusaθ<sup>5a</sup>  
auuaēnō<sup>5b</sup> x'arənō fraēštō<sup>6</sup>  
yō yimō xšaētō huuaθβō  
brāsaθ<sup>7</sup> yimō ašātō<sup>7a</sup>  
dšuš.manahiīāca<sup>8</sup> hō stəratō<sup>9</sup>  
nidārat<sup>10</sup> upairi zqm<sup>10a</sup>

'When he had taken up  
this false word, the untrue one,  
into his endeavour,  
the Glory flew away from him visibly  
in the shape of a bird.  
Not seeing the Glory shining Yima  
of good herds was driven off.  
Unhappy Yima started to wander about  
and being laid low because of his evil-  
mindedness he kept himself hidden on  
the earth.'

35. paoirīm<sup>1a</sup> x'arənō apanāmata<sup>1b</sup>  
x'arənō yimaθ<sup>1</sup> haca xšaētāt<sup>2</sup>  
šusaθ<sup>2a</sup> x'arənō yimaθ<sup>2b</sup> haca  
vīuuāṇhušāt<sup>2c</sup>  
mərəθahe<sup>3</sup> kəhrpa vārəṇahe<sup>4</sup>  
aom x'arənō haṇḡsuruuaiiat<sup>4a</sup>  
mīθrō yō<sup>4b</sup> vouru.gaoiiaoiθi<sup>4c</sup>

'For the first time the Glory went away;  
the Glory, from shining Yima.  
The Glory hastened away from Yima,  
the son of Vivasvant,  
in the shape of a bird of prey.  
That one, the Glory, Miθra seized,  
(Miθra) of wide pastures,

<sup>4</sup> There is an error of logic. It should be: 'before his lying'.

yō sruṭ.gaošō<sup>4d</sup> hazaṇra.yaozštis<sup>4e</sup>  
 miθrəm<sup>4f</sup> viṣpaṇqam<sup>4g</sup> dažiunqam  
 daṇhupaitim yazamaide  
 yim fradaḅat<sup>4h</sup> ahurō<sup>4i</sup> mazdā<sup>4j</sup>  
 x'arənaṇ<sup>4k</sup> hastəməm  
 mañiauuuqam yazatanqam

36. yaṭ bitim<sup>1a</sup> x'arənō apanəmata<sup>1b</sup>  
 x'arənō yimaṭ<sup>1c</sup> haca xšaētāt<sup>1d</sup>  
 šusaṭ<sup>1e</sup> x'arənō yimaṭ haca  
 viuuuṇhušāt<sup>1f</sup>

məṛəyahe<sup>1g</sup> kəhrpa vārəyahe<sup>1h</sup>  
 aom x'arənō haṅgəuruuaita<sup>1i</sup>  
 višō<sup>1j</sup> puθrō aḅβiānōiš<sup>1k</sup>  
<sup>1l</sup> višō sūraiā<sup>1m</sup> θraētaonō

yaṭ<sup>1n</sup> ās mašiiānqam<sup>1o</sup> vərəθrauuuqam<sup>1p</sup>  
 vərəθrauuuastəmō<sup>1q</sup> aniiō<sup>2</sup>  
 zaraḅuštāt

37. yō janat<sup>1a</sup> aṣim<sup>1b</sup> dahākəm [ (= Y 9,8)  
 θrizafanəm<sup>4</sup> θrikaməṛəḅəm<sup>5</sup>  
 xšuuas.āšim<sup>6</sup> hazaṇrā.yaozštīm<sup>7</sup>  
 aš.aojaṇhəm<sup>8</sup> daēuuim<sup>9</sup> + drujim<sup>10</sup>  
 aṇəm gaēḅāuuuiō<sup>11</sup> druuaṇtəm<sup>12</sup>  
 yəm aš.aojastəməm + drujim<sup>13</sup>  
 fraca kərəntat<sup>14</sup> aṇrō<sup>15</sup> mañiiu<sup>16</sup>  
 aoi<sup>17</sup> yəm astuuaitim gaēḅəm<sup>18</sup> ]  
 mahrkai aṣahe gaēḅanqam

38. yaṭ<sup>1a</sup> θritim<sup>1b</sup> x'arənō apanəmata  
 x'arənō yimaṭ<sup>1c</sup> haca xšaētāt<sup>1d</sup>  
 šusaṭ<sup>1e</sup> x'arənō yimaṭ haca viuuuṇhušāt<sup>1f</sup>  
 məṛəyahe kəhrpa vārəyahe<sup>1g</sup>  
 aom x'arənō haṅgəuruuaita<sup>1h</sup>  
 naire.manā<sup>1i</sup> kərəsāspō<sup>1j</sup>

whose ears hearken and who has a  
 thousand skills. We worship Miθra  
 the Lord of all lands,  
 whom Ahura Mazdā created  
 as the most endowed with Glory  
 among the spiritual adorable ones.'

'When the Glory went away for the second  
 time, the Glory from shining Yima,  
 the Glory hastened away from Yima,  
 the son of Vivasvant,

in the shape of a bird of prey.

That one, the Glory, θraētaona seized,  
 (θraētaona,) the son of the āḅβiia-  
 clan, of the heroic family,

so that he was among victorious men  
 the most victorious, apart from  
 Zaraḅuštā.'

'Who slew the Dragon Dahāka,  
 who had three mouths, three heads,  
 six eyes, a thousand skills,  
 the very mighty, devilish Falsehood,  
 evil for the world, the deceitful one,  
 whom the Evil Spirit brought forth  
 as the mightiest Falsehood  
 against the corporeal world, for the  
 destruction of the world of Truth.'

'When the Glory went away for the third  
 time, the Glory from shining  
 Yima, the Glory hastened away from  
 Yima, the son of Vivasvant, in the  
 shape of a bird of prey.  
 That one, the Glory,  
 manly-minded Kərəsāspa seized

yaṭ ās<sup>1k</sup> mašiiānqam<sup>1l</sup> uṇranqam<sup>1m</sup>  
 aojišto<sup>1n</sup> aniiō zaraḅuštāt<sup>1o</sup>  
 nairiiait<sup>2</sup> parō<sup>2a</sup> x'ham.varəṭōit<sup>3</sup>

39. yaṭ<sup>1a</sup> dim upaṇhacaṭ<sup>1b</sup>  
 yā<sup>1c</sup> uṇra<sup>1d</sup> naire<sup>1e</sup> hām.varəṭiṣ<sup>1f</sup>  
<sup>1g</sup> nairiiqam hām.varəṭim<sup>2</sup> yazamaide  
 əṛəḅβō.zəngam<sup>3</sup> ax'afniiqam<sup>3a</sup>  
 āsitō.gātum<sup>3b</sup> jaṇāurum<sup>4</sup>  
 yā upaṇhacaṭ kərəsāspəm<sup>4a</sup>

40. yō janat<sup>1a</sup> aṣim sruuarəm<sup>1b</sup>  
 yim aspō.garəm nərə.garəm<sup>1c</sup>  
 yim višauuāntəm<sup>1d</sup> zairitəm  
 yim upairi viš<sup>2</sup> + araḅat<sup>2</sup>  
 xšuuāpāia<sup>3</sup> + vanāia.barəšna<sup>4</sup>  
 yim upairi viš + araḅat  
 āṛštiiō.barəza zairitəm<sup>5</sup>  
 yim upairi kərəsāspō  
 aiiāṇha pitum pacata  
 ā rapitβinəm zruuānəm  
 tafaṣta<sup>6</sup> hō mairiiō [ (= Y 9,11)  
 x'ṣatca<sup>18</sup>  
 fraš aiiāṇhō<sup>19</sup> frasparaṭ<sup>20</sup>  
 yaēšiiāntim<sup>21</sup> āpəm + parāṇhāt<sup>22</sup>  
 paraš<sup>23</sup> tarštō<sup>24</sup> apatacat<sup>25</sup> ]  
 naire.manā kərəsāspō

41. yō janat  
 gaṇdarəḅəm<sup>1</sup> yim zairi.pāšnəm  
 yō apataṭ vižafārō<sup>2</sup>  
 məṛəxšānō<sup>2a</sup> gaēḅā<sup>2b</sup> astuuaitiṣ aṣahe  
 yō janat<sup>2b</sup>  
 hunauuō yaṭ pavānaia<sup>3</sup> nauua<sup>4</sup>  
 hunauuasca<sup>4a</sup> niuikahe<sup>5</sup>  
 hunauuasca<sup>5a</sup> dāštaiiānōiš<sup>5b</sup>

so that he was among strong men  
 the mightiest, apart from Zaraḅuštā,  
 on account of his manly defence.'

'Since the mighty, manly defence  
 accompanied him.

We worship the manly defence, which  
 is always on its feet, without sleep,  
 which is awake even when lying on the  
 bed, which accompanied Kərəsāspa.'

'Who slew the horned Dragon,  
 the horse-devouring, man-devouring,  
 poisonous, yellow one.

On whom the poisonous plant grew  
 at the tail as high as a tree.

On whom the poisonous plant grew  
 as high as a spear, on the yellow one.

On whom Kərəsāspa  
 cooked his meal in an iron pot  
 around midday.

The villain became hot  
 and started sweating;  
 forwards he kicked against the pot,  
 he wanted to upset the boiling water.  
 Frightened manly-minded  
 Kərəsāspa jumped aside.'

'Who slew  
 Gaṇdarəḅa, who had a yellow heel, who  
 rushed about with wide-open mouth  
 to destroy the world of Truth;  
 who slew  
 the nine sons of Pavāna,  
 the sons of Niuuika,  
 the sons of Dāštaiiāni;



yō janat<sup>5c</sup>

zaranīiō.pusəm<sup>6</sup> hitāspəm<sup>7</sup>  
varəšaomca dānaitanəm  
pitaonəmca<sup>8</sup> aš.pairikəm<sup>9</sup>

42. yō janat<sup>1a</sup> arəzō.šamanəm<sup>1</sup>  
nairiīgəm.həm.\*varəitiuuantəm<sup>2</sup>  
tazməm frāzuštəm ... uštəm<sup>3</sup>  
jirəm<sup>4</sup> zbarəmnəm<sup>4a</sup> jirāurum<sup>5</sup>  
afrakatacim<sup>6</sup> + barō.zuštəm<sup>7</sup>  
apa.disəm<sup>8</sup> + anīiāi dāuru<sup>9</sup>  
apastanaḡhō<sup>9a</sup> gatō.arəzahe<sup>10.11</sup>

43. yō janat<sup>1a</sup> snāuuīdka<sup>1</sup>  
yim sruuō.zanəm<sup>2</sup> asəḡgō.gāum<sup>3</sup>  
hō auuadā viiāzmañiūata  
apərənāiiu<sup>4</sup> ahmi nōiṭ pərənāiiu<sup>4a</sup>  
yezi bauuāni<sup>4b</sup> pərənāiiu<sup>4a</sup>  
zqm cazrəm kərənauuāne  
asmanəm ravəm kərənauuāne

44. auuanaieni spəntəm mañiiu  
haca raosəna<sup>1</sup> garō nmāna<sup>1</sup>  
uspataiēni<sup>2</sup> aḡrəm mañiiu  
əṛəḡata haca \*daozaḡ<sup>2a</sup>  
tē mē vāšəm<sup>2b</sup> ṭanjaiāntē<sup>3</sup>  
spəntasca mañiiuṣ aḡrasca  
yezi mām nōiṭ janat  
naire.manā<sup>4</sup> kərəsāspō<sup>5</sup>  
təm \*janat nairē.manā<sup>4</sup> kərəsāspō<sup>5</sup>  
auua apənəm gaiiehe  
(fra)sānəm<sup>6</sup> uštānahe<sup>7</sup>  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

who slew

Hitāspa of golden diadem, and Varə-  
šauua, the son of Dāna, and Pitaona  
accompanied by powerful witches.'

'Who slew Arəzō.šamana  
skilled in manly defence,  
the brave, popular, desired one, the  
lively, moving around, vigilant one,  
running in the first battle-line, rejoic-  
ing in booty, turning away the spear  
to another one, (the spear) of someone  
... whose battle has been joined (?).'

'Who slew Snāuuīdka who  
had leaden jaws and hands of stone.  
He boasted in the following way:  
"I am a minor, not yet of full age.  
When I come of age  
I will make the earth into my wheel,  
I will make the sky into my chariot!"'

'I will fetch down the Bounteous Spirit  
from the radiant House of Welcome,  
I will raise up the Evil Spirit  
from the tumultuous Hell.  
Both shall pull my chariot,  
the Bounteous and the Evil Spirit —  
provided that manly-minded Kərəsāspa  
does not kill me."  
Manly-minded Kərəsāspa struck him  
down for the end of his life,  
for the destruction of his vitality.  
On account of his splendour ...  
and these (female Entities) we worship.'

# Karde VII

45. uḡrəm<sup>1b</sup> aṣ<sup>2</sup>arətm<sup>1</sup> x<sup>2</sup>arənō  
mazdadātəm yazamaide  
aš.vandram<sup>2</sup> uparō.kairīm<sup>2a</sup>  
ṭamnan<sup>2</sup>haṇtəm<sup>3</sup> varəcaḡ<sup>2</sup>haṇtəm<sup>3</sup>  
yaozštiiuuantəm<sup>3a</sup>  
taraḡātəm<sup>3b</sup> anīiāiṣ dāmān

46. yahmi paiti \*parətaēde<sup>1</sup>  
spəntasca mañiiuṣ aḡrasca  
aētahmi paiti at<sup>2</sup> aṣ<sup>2</sup>arətm<sup>3</sup>  
adāt<sup>2</sup> \*aštā<sup>4</sup> fraḡharəcaiiat  
\*āsištā<sup>5</sup> katarasciṭ  
spəntō mañiiuṣ<sup>5a</sup> aštəm<sup>6</sup> fraḡharəcaiiat  
7 vohuca manō ašəmca vahištəm  
ātrəmca<sup>8</sup> ahurahe mazdā puvrəm  
aḡrō mañiiuṣ<sup>5a</sup> aštəm<sup>8a</sup> fraḡharəcaiiat<sup>7</sup>  
akəmca manō aēšəməmca<sup>8b</sup>  
xruui.drum<sup>9</sup>  
ažimca<sup>9a</sup> dahākəm  
spitiurəmca<sup>10</sup> yimō.kərəntəm

47. adāt<sup>2</sup> \*fraša<sup>1a</sup> hām.rāzaiata<sup>1</sup>  
ātarš<sup>1b</sup> mazdā ahurahe  
uiti auuadā maḡhānō<sup>2</sup>  
aētat<sup>2</sup> x<sup>2</sup>arənō hangərəfsāne<sup>3</sup>  
yat aṣ<sup>2</sup>arətm<sup>4</sup>  
āat<sup>2</sup> hē<sup>4a</sup> paskāt fraduuarat  
ažiš ṭrizafā duzdāēnō  
\*uiti<sup>4a</sup> zazšavrəm<sup>5</sup> daomnō

48. inja<sup>1</sup> auuat<sup>2</sup> haṇdāēsaiaḡ<sup>2a</sup>  
ātarš<sup>2a</sup> mazdā ahurahe  
yezi aētat<sup>2</sup> nīiāsāḡhe  
yat aṣ<sup>2</sup>arətm

'We worship the mighty gleaming Glory  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

'For which the Bounteous and the Evil  
Spirit struggled against each other,  
for this one, which is gleaming.  
Then each one sent forth  
his swiftest messengers: The Boun-  
teous Spirit sent forth as his messenger  
Good Thinking and Best Truth  
and the Fire, the son of Ahura Mazdā.  
The Evil Spirit sent forth as his mes-  
senger Bad Thinking and Rage,  
whose attack is cruel,  
and the Dragon Dahāka,  
and Spitiura who cut Yima to pieces.'

'Then the Fire of Ahura Mazdā  
stepped forward (to the contest)  
thinking thus:  
"I want to grab this Glory  
which is gleaming!"  
Then the three-mouthed, evil-minded  
Dragon ran forward from behind him  
uttering words of abuse thus:'

'Inja! Bear that in mind,  
Fire of Ahura Mazdā:  
If you seize this  
gleaming one,

frā θβam paiti apāva  
 nōit apaiia uzraocaiiāi  
 zam paiti ahurađātām<sup>2b</sup>  
 θrāθrāi ašahe gaēvanam  
 ađa<sup>3</sup> ātarš zasta paiti  
 apa.gəuruuuiat<sup>4</sup>  
 frazšni<sup>5</sup> uštānō.cinahiiā<sup>6</sup>  
 yaθva ažiš<sup>7</sup> + biβiuuā<sup>8</sup> + āha<sup>9</sup>

49. ādāt<sup>1</sup> frašā ham.duuarat<sup>2</sup>  
 ažiš θrizafā<sup>3</sup> duždaēnō<sup>3a</sup>  
 uiti auuava manhānō<sup>4</sup>  
 aēlat<sup>5</sup> xarənō hangrəfsāne<sup>5</sup>  
 yaθ aθarətm  
 āat hē paskāt ham.rāzaiiata<sup>5a</sup>  
 ātarš mazdā ahurahe  
 uiti vacōbiš<sup>6</sup> aojanō

50. tinja<sup>1</sup> auuat hanđasaiian<sup>2</sup> ha<sup>2</sup>  
 aze<sup>3</sup> θrizafam dahāka  
 yezi aēlat nūāsānhe  
 yaθ aθarətm  
 frā θβam zadanha<sup>4</sup> paiti uzuzsāne  
 zafarō<sup>5</sup> paiti uzraocaiiēni  
 nōit apaiia afrapatāi<sup>6</sup>  
 zam paiti ahurađātām  
 mahrkai ašahe gaēvanam  
 ađa<sup>7</sup> ažiš gauua paiti  
 apa.gəuruuuiat<sup>8</sup>  
 frazšni<sup>8</sup> uštānō.cinahiiā<sup>8a</sup>  
 yaθva<sup>8b</sup> ātarš<sup>8c</sup> + biβiuuā<sup>8</sup> + āha<sup>9</sup>

51. aēlat<sup>1</sup> xarənō frapinuuta<sup>2</sup>  
 auui<sup>3</sup> zraiio vouru.kašəm  
 ā.dim hadra hanğuruuuiat<sup>3a</sup>  
 apam napā auruuat.aspō

I will fall upon you!  
 Thereafter you will not blaze up  
 upon the Earth created by Ahura  
 to protect the world of Truth!  
 Thereupon the Fire withdrew  
 his two hands  
 because of prudent love of his own life,  
 as the Dragon was terrifying.

'Then the three-mouthed, evil-minded  
 Dragon ran forward (to the contest)  
 thus thinking:  
 "I want to grab this  
 gleaming Glory!"  
 Then the Fire of Ahura Mazdā stepped  
 (to the contest) from behind him  
 uttering words thus:

' "Tinja! Bear that in mind,  
 three-mouthed Dragon Dahāka:  
 If you seize this  
 gleaming one,  
 I will flare up at your buttocks.  
 I will blaze up at your mouth.  
 Thereafter you will not walk about  
 upon the Earth created by Ahura  
 to destroy the world of Truth!"  
 Thereupon the Dragon withdrew  
 his two hands  
 because of prudent love of his own life,  
 as the Fire was terrifying.'

'This Glory surged forward  
 to Lake Vourukaša.  
 At once seized it  
 Apam Napāt, owner of swift horses,

taica<sup>4</sup> iziiciti<sup>5</sup>  
 apam napā auruuat.aspō  
 aēlat xarənō hangrəfsāne  
 yaθ aθarətm  
 \*bune<sup>5a</sup> zraiianhō gufrahe  
 bune jafranam vairiianam

52. bərəzanəm<sup>1a</sup> ahurəm xšaθrīm<sup>1</sup>  
 xšaētm apam napātəm  
 auruuat.aspəm yazamaide  
 aršānəm zauuanō.sūm<sup>2</sup>  
 yō \*nərōš<sup>2a</sup> dađa  
 yō \*nərōš<sup>2a</sup> tataša<sup>3</sup>  
 yō upāpō yazatō  
 sruṭ.gaošōtmō<sup>3a</sup> asti yezimnō<sup>4</sup>

53. āat<sup>1</sup> vō kasciṭ mašiiānəm<sup>1a</sup>  
 uiti mraot ahurō mazdā  
 āi ašāum zaraθuštā  
 xarənō aθarətm<sup>1b</sup> isaēta<sup>2</sup>  
 + aθa<sup>3</sup> + urunō<sup>3</sup> hō<sup>4</sup> rātanam  
 raozšni.xšnutəm<sup>5</sup> išanhaēta<sup>6</sup>  
 + aθa<sup>6a</sup> + urunō<sup>6a</sup> hō rātanam  
 pouru.xšnutəm<sup>8</sup> išanhaēta<sup>8a</sup>  
 + aθa<sup>9</sup> + urunō<sup>9</sup> hō<sup>10</sup> rātanam<sup>11</sup>

54. tām<sup>1</sup> hacāt ašiš  
 pouruš.xāvra<sup>2</sup> spāra.dāšta<sup>3</sup>  
 sūra gōuša vāstraheca  
 tām hacāt vərəθrəm vīspō.aitarəm<sup>4</sup>  
 amaēniṇəm tarō.yārəm<sup>5</sup>  
 āat ana vərəθra hacimnō<sup>5a</sup>  
 vanāt \*haēnā \*yā<sup>5b</sup> xruuišiiicitiš<sup>6</sup>  
 āat ana vərəθra hacimnō<sup>5a</sup>  
 vanāt \*vīspō + iβisaiianō<sup>7</sup>

desires it  
 Apam Napāt, owner of swift horses:  
 "I want to grab this  
 gleaming Glory,  
 at the bottom of the unfathomable lake,  
 at the bottom of the deep bays."  
 'We worship the high, ruling Lord,  
 shining Apam Napāt,  
 owner of swift horses.  
 The male, who prospers through liba-  
 tions, who created the men,  
 who fashioned the men, the adorable  
 one who lives in the waters, whose ears  
 hear best when he is being worshipped.'

'Whoever of you mortals,"  
 — thus spake Ahura Mazdā,  
 o truthful Zaraθuštā, —  
 "desires for himself the gleaming Glory,  
 in this way he may seek to gain radiant  
 strengthening among the gifts for the  
 soul. In this way he may seek to gain  
 much strengthening among the gifts for  
 the soul. In this way he may seek to  
 gain among the gifts for the soul ..."

'Reward will accompany him, grant-  
 ing much well-being, granting prosper-  
 ity, ruling over cattle and pasture.  
 Victory will accompany him all days,  
 defeat (of enemies) in (their) attack  
 (will accompany him) over the years.  
 Accompanied by this victory he will  
 defeat blood-thirsty hostile armies.  
 Accompanied by this victory  
 he will defeat all foes."

ahe raiaa x'arənanhaca  
 tēm yazāi surunuata yasna  
 urjəm az'arətam x'arənō  
 mazdadātəm zaot'rābiiō  
 urjəm az'arətam x'arənō  
 mazdadātəm yazamaide  
 + haoma + yō<sup>7a</sup> gauua ... (= Yt 19.13)  
 ... tāscā yazamaide

On account of his splendour and glory  
 I will worship him with audible vener-  
 ation, the mighty, gleaming Glory, cre-  
 ated by Mazdā (I will worship) with  
 libations. We worship the mighty,  
 gleaming Glory created by Mazdā  
 with Haoma mixed with milk ...  
 and these (female Entities) we worship.'

## Karde VIII

55. urjəm az'arətam<sup>1</sup> [ (= Yt 19.45)  
 x'arənō  
 mazdadātəm yazamaide  
 aš.vandrm<sup>2</sup> uparō.kairīm  
 θamnan<sup>3</sup> hanām<sup>3</sup> varəcan<sup>3</sup> hanām<sup>3</sup>  
 yaozštiiuuantəm  
 taradātəm ] anīiāis dāman

'We worship the mighty gleaming  
 Glory  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

56. yaṭ isaṭ<sup>1</sup> mairiō tuiiriō<sup>1b</sup> fraṇrase<sup>2</sup>  
 zraiaṇhō<sup>3</sup> vouru.kašahe<sup>3a</sup>  
 maṇnō apa.spaiiat<sup>4</sup> vastrā<sup>5</sup>  
 taṭ x'arənō isō yaṭ asti  
 airiianəm dažiunəm  
 zātanəm<sup>5</sup> azātanəmca  
 yaṭca ašaonō zaraṭuštarahe  
 ā taṭ<sup>6</sup> x'arənō frazgaḍata  
 7 taṭ x'arənō apatacat<sup>7</sup>  
 taṭ x'arənō apa.hiḍat<sup>8</sup>  
 aḍa<sup>8a</sup> hāu<sup>9</sup> apaγžārō buuaṭ<sup>10</sup>  
 zraiaṇhō vouru.kašahe  
 vairiṣ yō haosrauū<sup>11</sup> nqma

'(The Glory,) which the Turanian vil-  
 lain Fraṇrasiian desired out of Lake  
 Vourukaša. (He was) naked, he had  
 thrown aside his garments desiring this  
 Glory which belongs to the Aryan  
 lands, the born and unborn, and which  
 belongs to truthful Zaraṭuštara.  
 He dashed forward to the Glory,  
 the Glory rushed away,  
 the Glory escaped.  
 Thereupon emerged that inlet  
 of Lake Vourukaša,  
 the bay called "Well-Famed".'

57. āaṭ us.pataṭ fraṇrase turō<sup>1a</sup>  
 aš.varəcā  
 spitama zaraṭuštara

'Then Fraṇrasiian the very strong  
 Turanian,  
 o Spitāma Zaraṭuštara,

zraiaṇhaṭ haca vouru.kašāt  
 aγqm daoivrim<sup>1</sup> daomnō  
 + iḍa<sup>2</sup> iḍa<sup>3</sup> yaṭna<sup>4</sup> ahmāi  
 nōiṭ taṭ x'arənō pairi.abaom  
 yaṭ asti airiianəm dažiunəm  
 zātanəm azātanəmca  
 yaṭca<sup>5</sup> ašaonō zaraṭuštarahe

came out of Lake Vourukaša  
 speaking evil words of abuse:  
 "iḍa iḍa yaṭna ahmāi!  
 I have not been able to get hold of that  
 Glory which belongs to the Aryan  
 lands, the born and unborn and which  
 belongs to truthful Zaraṭuštara!"

58. \*uuaēm<sup>1</sup> hqm.raēθaiieni  
 vīspa taršuca<sup>2</sup> xšūdraca<sup>3</sup>  
 masanaca vaṇhanaca sraiaianaca  
 + θβazjaiti<sup>4</sup> ahurō mazdā  
 paitiśā<sup>5</sup> dāman daṭānō  
 āaṭ auua.pataṭ fraṇrase turō<sup>5a</sup> aš.varəcā  
 spitama zaraṭuštara  
 auui zraiiō vouru.kašəm

'I will mix up everything,  
 both solid and liquid, because of  
 its greatness, goodness and beauty.  
 Ahura Mazdā becomes oppressed  
 when creating the hostile creatures."  
 And Fraṇrasiian the very strong Tura-  
 nian, o Spitāma Zaraṭuštara,  
 went down to Lake Vourukaša.'

59. ātbitim<sup>1</sup> maṇnō apa.spaiiat<sup>1</sup> vastrā<sup>2</sup>  
 taṭ x'arənō isō yaṭ asti  
 airiianəm dažiunəm<sup>2</sup>  
 [ (= Yt 19.56) zātanəm<sup>5</sup> azātanəmca  
 yaṭca ašaonō zaraṭuštarahe  
 ā taṭ<sup>6</sup> x'arənō frazgaḍata  
 7 taṭ x'arənō apatacat<sup>7</sup>  
 taṭ x'arənō apa.hiḍat<sup>8</sup>  
 aḍa<sup>8a</sup> hāu<sup>9</sup> apaγžārō buuaṭ<sup>10</sup> ]  
 zraiaṇhō vouru.kašahe  
 vairiṣ yō \*vaṇhazdā<sup>3</sup> nqma

'For the second time (he was) naked, he  
 had thrown aside his garments desiring  
 that Glory which belongs to the Aryan  
 lands, the born and unborn, and which  
 belongs to truthful Zaraṭuštara.  
 He dashed forward to the Glory,  
 the Glory rushed away,  
 the Glory escaped.  
 Thereupon emerged that inlet  
 of Lake Vourukaša, the bay  
 called "Giver of the Very Good".

60. āaṭ us.pataṭ fraṇrase turō<sup>1a</sup>  
 aš.varəcō  
 spitama zaraṭuštara  
 zraiaṇhaṭ haca vouru.kašāt  
 aγqm daoivrim daomnō  
 \*iḍa<sup>1</sup> iḍa<sup>2</sup> yaṭna<sup>3</sup> ahmāi<sup>4</sup>  
 + auuad<sup>5</sup> iḍa<sup>6</sup> yaṭna<sup>7</sup> kahmāi

'Then Fraṇrasiian the very strong  
 Turanian,  
 o Spitāma Zaraṭuštara,  
 came out of Lake Vourukaša  
 speaking evil words of abuse:  
 "iḍa iḍa yaṭna ahmāi  
 auuad<sup>5</sup> iḍa yaṭna kahmāi!

nōiṭ taṭ xʰarəṇō pairi.abaom  
yaṭ asti airiianqəm dažiunqəm  
[ (= Yt 19.57) zātānqəm azātānqəmca  
yaṭca<sup>5</sup> ašaonō zaraṭuṣtrahe ]

61. [ (= Yt 19.58) \*uuaēm<sup>1</sup>  
həm.raēṭβaiieni  
vīspa taršuca<sup>2</sup> xšūdraca<sup>3</sup>  
masanaca vaṇhanaca sraiianaca  
+ṭβaṣṣaiti<sup>4</sup> ahurō mazdā  
paitiā<sup>5</sup> dāman dāṭānō  
āaṭ auua.patāṭ fraṇrase tūrō aš.varācā<sup>6</sup>  
spitama zaraṭuṣtra ]  
auui zraiīō vouru.kašōm

62. āṭritīm apa.spaiiat vastrā  
taṭ xʰarəṇō isō yaṭ asti  
airiianqəm dažiunqəm  
[ (= Yt 19.56) zātānqəm<sup>5</sup> azātānqəmca  
yaṭca ašaonō zaraṭuṣtrahe  
ā taṭ<sup>6</sup> xʰarəṇō frazgaḍata  
7 taṭ xʰarəṇō apatacat<sup>7</sup>  
taṭ xʰarəṇō apa.hiḍat<sup>8</sup>  
aḍa<sup>8a</sup> hāu<sup>9</sup> apayžārō buuat<sup>10</sup> ]  
zraiianqəḥ vouru.kašāhe  
āfš yā aβždānuua<sup>1</sup> nqama

63. āaṭ us.patāṭ fraṇrase tūrō<sup>1a</sup>  
aš.varācā  
spitama zaraṭuṣtra  
zraiianqəḥ haca vouru.kašāṭ  
arqəm daoiṭrīm daomnō  
+iṭa<sup>1</sup> iṭa<sup>2</sup> yaṭna<sup>3</sup> ahmāi  
\*auuaṭa<sup>4</sup> iṭa yaṭna<sup>3</sup> ahmāi  
5 auuōiia iṭa yaṭna<sup>5</sup> ahmāi  
nōiṭ taṭ xʰarəṇō pairi.abaom

I have not been able to get hold of that  
Glory which belongs to the Aryan  
lands, the born and unborn and which  
belongs to truthful Zaraṭuṣtra!"

"I will mix up  
everything,  
both solid and liquid, because of  
its greatness, goodness and beauty.  
Ahura Mazdā becomes oppressed  
when creating the hostile creatures."  
And Fraṇrasiian the very strong Tura-  
nian, o Spitāma Zaraṭuṣtra,  
went down to Lake Vourukaša.

'For the third time he had thrown aside  
his garments desiring that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṭuṣtra.  
He dashed forward to the Glory,  
the Glory rushed away,  
the Glory escaped.  
Thereupon emerged an inlet  
of Lake Vourukaša, a stream  
of water called "Water-stream".

'Then Fraṇrasiian the very strong  
Turanian,  
o Spitāma Zaraṭuṣtra,  
came out of Lake Vourukaša  
speaking evil words of abuse:  
"iṭa iṭa yaṭna ahmāi  
auuaṭa iṭa yaṭna ahmāi  
āuuōiia iṭa yaṭna ahmāi!  
I have not been able to get hold of that

yaṭ asti airiianqəm dažiunqəm  
zātānqəm azātānqəmca  
yaṭca ašaonō zaraṭuṣtrahe

64. nōiṭ taṭ xʰarəṇō pairi.abauuat  
yaṭ asti airiianqəm dažiunqəm  
zātānqəm azātānqəmca  
yaṭca ašaonō zaraṭuṣtrahe  
ahe raiia [ (= Yt 19.54) xʰarəṇanqəhaca  
təm yazāi surunuuaṭa yasna  
uyrəm axʰarəṭəm xʰarəṇō  
mazdaḍātəm zaodrābiiō  
uyrəm axʰarəṭəm xʰarəṇō  
mazdaḍātəm yazamaide  
+haoma +yō<sup>7a</sup> gauua ... (= Yt 19.13)  
... ] tāscā yazamaide

Glory which belongs to the Aryan  
lands, the born and unborn, and which  
belongs to truthful Zaraṭuṣtra!"

'He did not get hold of that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṭuṣtra.

On account of his splendour and glory  
I will worship him with audible venera-  
tion, the mighty gleaming Glory created  
by Mazdā (I will worship) with liba-  
tions. We worship the mighty gleaming  
Glory created by Mazdā  
with Haoma mixed with milk ...  
and these (female Entities) we worship.'

## Karde IX

65. uyrəm axʰarəṭəm<sup>1</sup> [ (= Yt 19.45)  
xʰarəṇō  
mazdaḍātəm yazamaide  
aš.vaṇdrəm<sup>2</sup> uparō.kairīm  
ṭamnanqəḥ haṇtəm<sup>3</sup> varəcanqəḥ haṇtəm<sup>3</sup>  
yaoxštiuuantəm  
taraḍātəm ] aniiāiš dāman

'We worship the mighty gleaming  
Glory  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

66. yaṭ upanqəhacaiti<sup>1</sup>  
yō auuaḍāt frazšaiieite<sup>2</sup>  
yaṭa zraiīō yaṭ kəsaēm<sup>3</sup> haētumatəm<sup>4</sup>  
yaṭa gairiš yō +usaḍā<sup>5</sup>  
yim aiβitō<sup>6</sup> paoiriš<sup>6a</sup> āpō  
həm gairišācō<sup>7</sup> jasnōtō<sup>8</sup>

'Which accompanies (the one) who  
rules from that place, where the Lake  
Kəsaōiia (is), where Haētumat (is),  
where Mount Usaḍā (is), around which  
from all sides the many streams follow-  
ing along the slope come together.'



nōit̄ taṭ xʾarəno pairi.abaoṃ  
yaṭ asti airiianəm dažiunəm  
[ (= Yt 19.57) zātānəm azātānəmca  
yaṭca<sup>5</sup> ašaonō zaraṭuṣtrahe ]

61. [ (= Yt 19.58) xʾuaēm<sup>1</sup>  
ham.raēṭṭaieni  
viṣpa tarṣuca<sup>2</sup> xṣuṭraca<sup>3</sup>  
masanaca vaṇhanaca sraiiianaca  
+ṭṭaṣzaiti<sup>4</sup> ahurō mazdā  
paitiṣā<sup>5</sup> dāman dāṭānō  
āat̄ auua.patāt fraṇrase tūrō aš.varacā<sup>6</sup>  
spitamā zaraṭuṣtra ]  
auui zraiiō vouru.kaṣəm

62. āṭritim apa.spaiiat̄ vastrā<sup>6</sup>  
taṭ xʾarəno isō yaṭ asti  
airiianəm dažiunəm  
[ (= Yt 19.56) zātānəm<sup>5</sup> azātānəmca  
yaṭca ašaonō zaraṭuṣtrahe  
ā taṭ<sup>6</sup> xʾarəno frazgaḍata  
7 taṭ xʾarəno apatacat̄<sup>7</sup>  
taṭ xʾarəno apa.hiḍat̄<sup>8</sup>  
aḍa<sup>8a</sup> hāu<sup>9</sup> apaṣzārō buuat̄<sup>10</sup> ]  
zraiiianhō vouru.kaṣahe  
āfš yā aḷzādānuua<sup>1</sup> nāma

63. āat̄ us.patāt fraṇrase tūrō<sup>1a</sup>  
aš.varacā<sup>6</sup>  
spitamā zaraṭuṣtra  
zraiiianhāt̄ haca vouru.kaṣāt̄  
aṣəm daoivṛim daomnō  
+ iṭa<sup>1</sup> iṭa<sup>2</sup> yaṭna<sup>3</sup> ahmāi  
xʾauuaṭa<sup>4</sup> iṭa yaṭna<sup>3</sup> ahmāi  
5 āuuiiia iṭa yaṭna<sup>5</sup> ahmāi  
nōit̄ taṭ xʾarəno pairi.abaoṃ

I have not been able to get hold of that  
Glory which belongs to the Aryan  
lands, the born and unborn and which  
belongs to truthful Zaraṭuṣtra!"

"I will mix up  
everything,  
both solid and liquid, because of  
its greatness, goodness and beauty.  
Ahura Mazdā becomes oppressed  
when creating the hostile creatures."  
And Fraṇrasiian the very strong Tura-  
nian, o Spitāma Zaraṭuṣtra,  
went down to Lake Vourukaṣa."

"For the third time he had thrown aside  
his garments desiring that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṭuṣtra.  
He dashed forward to the Glory,  
the Glory rushed away,  
the Glory escaped.  
Thereupon emerged an inlet  
of Lake Vourukaṣa, a stream  
of water called "Water-stream".

"Then Fraṇrasiian the very strong  
Turanian,  
o Spitāma Zaraṭuṣtra,  
came out of Lake Vourukaṣa  
speaking evil words of abuse:  
"iṭa iṭa yaṭna ahmāi  
auuaṭa iṭa yaṭna ahmāi  
āuuiiia iṭa yaṭna ahmāi!  
I have not been able to get hold of that

yaṭ asti airiianəm dažiunəm  
zātānəm azātānəmca  
yaṭca ašaonō zaraṭuṣtrahe

Glory which belongs to the Aryan  
lands, the born and unborn, and which  
belongs to truthful Zaraṭuṣtra!"

64. nōit̄ taṭ xʾarəno pairi.abauuat̄  
yaṭ asti airiianəm dažiunəm  
zātānəm azātānəmca  
yaṭca ašaonō zaraṭuṣtrahe  
ahe raiia [ (= Yt 19.54) xʾarənanhaca  
təm yazāi surunuuta yasna  
uṣrəm aṣarətəm xʾarəno  
mazdādātəm zaṭrābiuō  
uṣrəm aṣarətəm xʾarəno  
mazdādātəm yazamaide  
+haoma +yō<sup>7a</sup> gauua ... (= Yt 19.13)  
... ] tāscā yazamaide

"He did not get hold of that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṭuṣtra.  
On account of his splendour and glory  
I will worship him with audible veneration,  
the mighty gleaming Glory created  
by Mazdā (I will worship) with liba-  
tions. We worship the mighty gleaming  
Glory created by Mazdā  
with Haoma mixed with milk ...  
and these (female Entities) we worship."

## Karde IX

65. uṣrəm aṣarətəm<sup>1</sup> [ (= Yt 19.45)  
xʾarəno  
mazdādātəm yazamaide  
aš.vandram<sup>2</sup> uparō.kairim  
ṭamnan<sup>3</sup> haṇtəm<sup>3</sup> varacā<sup>4</sup> haṇtəm<sup>3</sup>  
yaorṣtiuuantəm  
taraḍātəm ] aniiāiṣ dāman

"We worship the mighty gleaming  
Glory  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures."

66. yaṭ upanahacaiti<sup>1</sup>  
yō auuaḍāt̄ frazṣaiieite<sup>2</sup>  
yaṭa zraiiō yaṭ kṣaēm<sup>3</sup> haētumatəm<sup>4</sup>  
yaṭa gairiṣ yō +usaḍā<sup>5</sup>  
yim aiṣitō<sup>6</sup> paovirṣ<sup>6a</sup> āpō  
ham gairiṣācō<sup>7</sup> jasəntō<sup>8</sup>

"Which accompanies (the one) who  
rules from that place, where the Lake  
Kṣaoiia (is), where Haētumaṇt (is),  
where Mount Usaḍā (is), around which  
from all sides the many streams follow-  
ing along the slope come together."

67. *auui tēm auui.haṇṭacaiti*<sup>1</sup>  
*auui*<sup>2</sup> *tēm auui.hqm.vazaite*<sup>3</sup>  
*x'āstraca*<sup>4</sup> *huuaspaca fradaṇa*<sup>5</sup>  
*x'arənaṇ*<sup>6</sup> *haitica*<sup>7</sup> *yā srīra*<sup>8</sup>  
*uštāuaitica*<sup>9</sup> *yā sūra*  
*uruuāca*<sup>10</sup> *pouru.vāstra*  
*arəzica*<sup>11</sup> *zarənumatica*<sup>12</sup>  
*auui tēm auui.haṇṭacaiti*  
*auui tēm*<sup>13</sup> *auui.hqm.vazaite*<sup>14</sup>  
*\*haē(tumā)*<sup>15</sup> *raēuuā x'arənaṇ*<sup>16</sup> *hā*<sup>17</sup>  
*spaēlini*<sup>18</sup> *varəmīš* *\*sispəmnō*<sup>19</sup>  
*\*niiaṇhəmnō*<sup>20</sup> *paoiri*<sup>21</sup> *vōirynā*<sup>22</sup>

68. *hacaiti dim aspāhe aojō*  
<sup>1</sup>*hacaiti uštrahe aojō*<sup>1</sup>  
*hacaiti vīrahe aojō*  
*hacaiti kauuaēm x'arənō*  
<sup>1</sup>*astica ahmi ašāum zaraṇuštara*  
*auuauuat kauuaēm x'arənō*<sup>1</sup>  
*yava yaṭ idā anairiia dajhūs*<sup>2</sup>  
*hakaṭ usca us.frāuuaiiōi*<sup>3</sup>

69. *avra*<sup>1</sup> *pascaēta vaozirəm*<sup>2</sup>  
*baodəntō šuḍəm*<sup>2a</sup> *taršnəmca*<sup>2b</sup>  
*baodəntō aotəm uruuāzrəmca*<sup>3</sup>  
*taṭ asti kauuaēm x'arənō*  
*vrāḍrəm airiianəm dažiunəm*  
*gūšca paṇcō.hiiaiiā*<sup>4</sup>  
*auuaṇhe narəm ašaonəm*  
*daēnaiiāšca māzdaiiasnōi*  
*ahe raiia ... (= Yt 19.54) ...*  
*... tāscā yazamaide*

'Into this (lake) comes together,  
 into this (lake) flows  
 X'āstrā and Huuaspā and Fradaṇā,  
 and beautiful X'arənaṇ<sup>6</sup>haiti,  
 and strong Uštāuaiti,  
 and Uruuā, rich in pastures,  
 and ʔrəzi and Zarənumatī.  
 Into this (lake) comes together,  
 into this (lake) flows  
 Haētumant, the opulent and splendid  
 one, swelling with white waves,  
 causing many floods.'

'Strength of a horse accompanies him,  
 strength of a camel accompanies (him),  
 strength of a hero accompanies (him),  
 the Glory of the Kauui-dynasty accom-  
 panies him. In this (= Haētumant), o  
 truthful Zaraṇuštara, is so much Glory  
 of the Kauui-dynasty, that it could  
 completely sweep aside all non-Aryan  
 inhabitants from there at once.'

'There then they may come along  
 feeling hunger and thirst,  
 feeling cold and heat.  
 This is the Glory of the Kauui-dynasty,  
 the protection of the Aryan lands,  
 of the cow of five species,  
 to help the truthful men  
 and the Mazdayasnian religion.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde X

70. *uṛrəm kauuaēm* [= Yt 19.9]  
*x'arənō*  
*mazdaḍātəm yazamaide*  
*aš.vandram*<sup>1</sup> *uparō.kairīm*  
*ṇamnaṇ*<sup>2</sup> *haṇṭəm*<sup>2</sup> *varəcaṇ*<sup>3</sup> *haṇṭəm*<sup>3</sup>  
*yaozštiuuaṇṭəm*  
*taraḍātəm*<sup>4</sup> ] *anīiāiš dāman*

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

71. *yaṭ upaṇhacaṭ kauuaēm kauuātəm*<sup>1</sup>  
*yimca kauuaēm aipi.vohum*<sup>2</sup>  
<sup>2a</sup>*yimca kauuaēm usaḍanəm*<sup>2a</sup>  
<sup>3</sup>*yimca kauuaēm aršnəm*<sup>3</sup>  
*yimca kauuaēm pisinəm*<sup>4</sup>  
*yimca kauuaēm biaršānəm*  
<sup>4a</sup>*yimca kauuaēm siiauuaršānəm*<sup>4a</sup>

'Which accompanied Kauui Kauuāta,  
 and Kauui Aipi.vohu,  
 and Kauui Usaḍan,  
 and Kauui Aršan,  
 and Kauui Pisina,  
 and Kauui Biaršan,  
 and Kauui Siiauuaršan.'

72. *yaṭ*<sup>1</sup> *bāun*<sup>2</sup>  
*višpe aurua višpe tazma*  
*višpe ṇamnaṇhuṇṭa*<sup>3</sup>  
*višpe varəcaṇhuṇṭa*<sup>4</sup>  
*višpe yaozštiuuaṇṭa*  
*višpe \*darši.kaire*<sup>5</sup> *+kauuae*<sup>6</sup>  
*ahe raiia ... (= Yt 19.13) ...*  
*... tāscā yazamaide*

'So that they became  
 all swift, all brave,  
 all determined,  
 all energetic,  
 all skilful,  
 all audaciously acting Kauuis.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XI

73. *uṛrəm kauuaēm* [= Yt 19.9]  
*x'arənō*  
*mazdaḍātəm yazamaide*  
*aš.vandram*<sup>1</sup> *uparō.kairīm*  
*ṇamnaṇ*<sup>2</sup> *haṇṭəm*<sup>2</sup> *varəcaṇ*<sup>3</sup> *haṇṭəm*<sup>3</sup>  
*yaozštiuuaṇṭəm*  
*taraḍātəm*<sup>4</sup> ] *anīiāiš dāman*

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'



74. *yaṭ upaṇhacaṭ kauuaēm*  
*haosrauuaṇhəm<sup>1</sup>*  
*amaheca paiti hutāštahe*  
*ṵṛəṇṵraṇaheca* [ (= Yt 13.133) *paiti*  
*ahuraḍātahe*  
*vanaiṇtiāšca paiti uparatātō*  
*saṇ<sup>v</sup>hasca<sup>2</sup> paiti husastaiiā<sup>3</sup>*  
*saṇ<sup>v</sup>hasca<sup>2</sup> paiti amuiiamnaiiā<sup>4</sup>*  
*saṇ<sup>v</sup>hasca paiti auuanəmnaiiā*  
*haḍrauuaataheca paiti*  
*haməṛəṇanəm<sup>5</sup>* ]

75. [ (= Yt 13.134) *druuaheca paiti*  
*aojaṇhō*  
*x'arəṇaṇhasca paiti mazdaḍātahe*  
*tanuiiāšca<sup>1</sup> paiti druuatātō*  
*āsnaiiāšca paiti vaṇhuiiā frazaṇtōiś<sup>2</sup>*  
*daṇraiā viiāzanaiiā*  
*zšōiṇniō<sup>3</sup> spitidōiṇraiā*  
*qzō.būjō huuiṛaiiā*  
*huzanṭūš paiti aparaiiā*  
*viirəṇṵiāiā<sup>4</sup> vahištahe aṇhūs* ]

76. [ (= Yt 13.135) *xšaḍraheca paiti*  
*bānumatō*  
*darəṇaiiāšca paiti darəṇō.jīlōiś*  
*višpanəmca paiti aiaptanəm<sup>1</sup>* ]  
*višpanəmca<sup>1a</sup> paiti baēšazanəm*

77. *yaṭ + paiti<sup>1</sup>*  
*kauua haosrauua<sup>1a</sup> x'təm<sup>1b</sup> kərəsəm<sup>2</sup>*  
*upa təm<sup>3</sup> carətam<sup>4</sup> yəm darəṇəm*  
*nauua.frāḍḍərəsəm<sup>5</sup> razurəm*  
*yaṭ dim mairiō nurəm + manō<sup>5a</sup>*  
*aspaēšu paiti parətata<sup>6</sup>*  
*višpe<sup>6a</sup> bauuaṭ aiβi.vanuiā*

'Which accompanied Kauui  
 Haosrauuaḥ,  
 for his well-created impetuosity,  
 for his victoriousness  
 created by Ahura,  
 for his conquering superiority,  
 for his well-ordered order,  
 for his unwavering order,  
 for his invincible order,  
 and for the immediate victory  
 over enemies;'

'and for his robust  
 strength,  
 and for his Glory created by Mazdā,  
 and for the health of his body,  
 and for noble, good offspring,  
 which is knowledgeable, eloquent,  
 shining, with bright eyes,  
 rescuing from trouble (and) manly,  
 for the future, undisputed  
 recognition of the best life;'

'and for his splendid  
 rule,  
 and for his long-lasting lifetime,  
 and for all boons,  
 and for all cures.'

'So that Kauui Haosrauuaḥ  
 came close to that robber  
 on that long racecourse  
 through the forest of nine glades.  
 When the agile-minded villain fought  
 him in the chariot race,  
 Kauui Haosrauuaḥ, the lord,

*ahurō kauua haosrauua<sup>6b</sup>*  
*mairim<sup>6c</sup> tuirim<sup>6d</sup> fraṇrasiānəm<sup>6e</sup>*  
*baṇdaiiat<sup>6f</sup> x'kərəsauuazdanəm<sup>7</sup>*  
*puṇrō<sup>8</sup> kaēna<sup>9</sup> siāuuaršānāi<sup>10</sup>*  
*zurō.jatahe<sup>10a</sup> narahe<sup>11</sup>*  
*aṇraēraḍahe narauuahe<sup>12</sup>*  
*ahē raiia ... (= Yt 19.13) ...*  
*... tāscā yazamaide*

was victorious in all respects  
 over the Turanian villain Fraṇrasiian.  
 He (= Haosrauuaḥ) bound Kərəsauuazdah,  
 (he,) the avenging son of Siāuuaršan,  
 the treacherously killed man,  
 (and as the avenger) of Aṇraēraḍa,  
 the offspring of Naru.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XII

78. *uṇrəm kauuaēm* [ (= Yt 19.9)  
*x'arənō*  
*mazdaḍātəm yazamaide*  
*aš.vanḍrəm<sup>1</sup> uparō.kairim*  
*ṵamnaṇ<sup>v</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>v</sup>haṇtəm<sup>3</sup>*  
*yaozštiiuuaṇtəm*  
*taraḍātəm<sup>4</sup> ] aṇuiiāš dāmaṇ*

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

79. *yaṭ upaṇhacaṭ ašauuanəm*  
*zaraḍuštəm*  
*anumatšē daēnaiiāi<sup>1</sup>*  
*anuztšē daēnaiiāi*  
*anuuarštšē daēnaiiāi*  
*yaṭ x'ās<sup>1a</sup> višpahe aṇhūs astuuatō*  
*ašəm ašauuastəmō*  
*xšaḍrəm huzšavṛō.təmō<sup>2</sup>*  
*raēm raēuuastəmō*  
*x'arənō<sup>2a</sup> x'arənaṇ<sup>v</sup>hastəmō<sup>3</sup>*  
*<sup>4</sup>ṵərəṇṵra ṵərəṇṵrauuaastəmō<sup>4</sup>*

'Which accompanied truthful  
 Zaraḍušta  
 to think according to the Religion,  
 to speak according to the Religion,  
 to act according to the Religion,  
 so that he was among all corporeal life  
 the most truthful one in truth,  
 the best ruling in rule,  
 the most splendid in splendour,  
 the most glorious in glory,  
 the most victorious in victory.'

80. *vaēnəmnməm ahmaṭ para daēuua*  
*pataiien*  
*vaēnəmnməm maiiā frāuuōiṭ<sup>1</sup>*  
*vaēnəmnməm x'apa.karšaiien<sup>1a</sup>*  
*jainiś<sup>1b</sup> haca mašiiākaēibiio<sup>1c</sup>*

'Before his time the demons used to  
 rush about visibly,  
 their pleasures of lust used to take  
 place visibly, visibly they used to drag  
 away the women from their men, and

āat̥ t̥ā snaoθənt̥iś<sup>1d</sup> gərəzān̄a  
hazō \*niuuəreziiaiiñ<sup>2</sup> daēuua

81. āat̥ tē aēuuō<sup>1a</sup> ahunō vairiio  
yim \*ašauua \*zaraθuštrō<sup>1b</sup>  
frasrūuuaiiat̥  
vi.bərəθβənt̥m<sup>1c</sup> āxtūirīm<sup>1d</sup>  
aparəm<sup>1e</sup> xraoziiehiia<sup>1</sup> frasrūiti<sup>1f</sup>  
\*zəmarəgūzō<sup>2</sup> auuazat̥<sup>2a</sup> višpe<sup>2b</sup>  
daēuua  
aiiesniia<sup>2c</sup> auuahmiia<sup>2d</sup>

82. yeŋhe<sup>1a</sup> tat̥ x'arəno isat̥<sup>1</sup>  
mairiio tuiiriio<sup>1b</sup> fraŋrase  
višpāiš auui<sup>2</sup> karšuuən<sup>3</sup> yāiš haptā<sup>3</sup>  
pairi yāiš haptā karšuuən  
mairiio apatat̥<sup>4</sup> fraŋrase  
isō x'arəno zaraθuštrāi<sup>4a</sup>  
ā tat̥ x'arəno frazgaōata<sup>5</sup>  
auui + vii<sup>6</sup> vitāpəm<sup>7</sup>  
inja mē<sup>7a</sup> uruuišiatəm<sup>8</sup>  
aēzō + jasat̥ + tēm<sup>9</sup> aēzahe<sup>9a</sup>  
yavā kavāca tē<sup>10</sup> ās zaošō  
mana yaŋ ahurahe mazdā  
daēnaiiāscā<sup>10a</sup> māzdaiiasnōiš  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

the demons used to subject to violence  
these crying and lamenting (women).'

'But a single Ahuna-Vairiia(-Prayer)  
which truthful Zaraθuštra  
recited,  
divided four times into sections, the  
last (section) with louder recitation,  
drove all demons, which are  
unworthy of veneration, unworthy  
of praise, under the earth.'

'His (= Zaraθuštras) Glory  
the Turanian villain Fraŋrasiian desired  
in all seven climes.  
Through the seven climes  
stormed the villain Fraŋrasiian  
desiring the Glory of Zaraθuštra.  
He dashed forward to the Glory,  
chasing after it over the wide waters:  
"Inja! Turn towards me!" —  
"The desire of the one who desired  
approached him just as it was the  
pleasure of me, Ahura Mazdā,  
and of the Mazdayasnian Religion."  
On account of his splendour ...  
and these (female Entities) we worship.'

### Karde XIII

83. uŋrəm kauuaēm [ (= Yt 19.9)  
x'arəno  
mazdaōātəm yazamaide  
aš.vandrom<sup>1</sup> uparō.kairim

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,

θamnan<sup>v</sup>haŋtəm<sup>2</sup> varəcan<sup>v</sup>haŋtəm<sup>3</sup>  
yaozštiuuantəm  
taraōātəm<sup>4</sup> ] aniiāiš dāman

determined, energetic,  
skilful,  
overcoming the other creatures.'

84. yaŋ upaŋhacat̥<sup>1a</sup> kauuaēm  
vištāspəm<sup>1b</sup>  
anumat̥še daēnaiiāi  
anuxt̥še daēnaiiāi  
anuuaršt̥še daēnaiiāi  
yaŋ iməm<sup>1</sup> daēnəm<sup>1c</sup> ātaota  
dušmaniiūm<sup>2</sup> siždiio<sup>3</sup> \*daēuuq̄<sup>3a</sup>  
\*apašauuq̄<sup>3b</sup>

'Which accompanied Kauui  
Vištāspa  
to think according to the Religion,  
to speak according to the Religion,  
to act according to the Religion,  
so that he confessed to this Religion  
chasing away the enemy, driving away  
the demons.'

85. yō druca<sup>1</sup> \*pauruuənaca<sup>2</sup>  
ašāi<sup>3</sup> rauuō<sup>3</sup> \*iiāēša<sup>4</sup>  
yō druca [ (= Yt 13.99) + pauruuənaca<sup>2</sup>  
ašāi rauuō + viuuāēda<sup>2a</sup>  
yō būzušca upastaca  
visata aŋhā<sup>5</sup> daēnaiiāi  
yaŋ \*āhurōiš<sup>5a</sup> zaraθuštrōiš ]

'(He,) who with bow and arrow  
made space for Truth;  
(he,) who with bow and arrow  
found space for Truth;  
(he,) who served as arm and support  
of this Religion,  
the Ahurian, the Zarathushtrian.'

86. [ (= Yt 13.100) yō hīm stātəm<sup>1</sup>  
hitəm<sup>2</sup> haitīm<sup>3</sup>  
uzuuāzāt̥<sup>4</sup> haca hinūiβiio<sup>5</sup>  
nī hīm dasta maiδiioišāōm<sup>6</sup>  
bərəzi.rāzəm \*afrakauuaitīm<sup>7</sup>  
ašāonīm  
θraqōām<sup>8</sup> gōušca vāstraheca  
friiōām<sup>9</sup> ] gōušca vāstraheca<sup>6</sup>

'(He,) who led her who was stationary  
and fettered  
out of her fetters; he placed her as one  
sitting in the middle, giving orders with  
raised voice, being in the first line of  
battle array, the truthful one,  
thriving with cow and pasture,  
rejoicing in cow and pasture.'

87. bauuat̥<sup>1a</sup> aiβi.vanūiā  
yasat̥ tarmō kauua<sup>1b</sup> vištāspō  
təθriiāuuantəm<sup>2</sup> duždaēnəm<sup>2a</sup>  
pəšānəmca<sup>3</sup> daēuuaiiasnəm  
druuāntəmca arəjaŋ.aspəm<sup>3a</sup>  
uta aniiāsci<sup>3b</sup> aŋa

'Brave Kauui Vištāspa  
was victorious over  
evil-minded Təθriiāuuant  
and over Pešana, worshipper of demons,  
and over deceitful Arəjaŋ.aspa,  
and over the other evil,

dužuuanḡdrauuo xīiaonāḡhō  
 ahe raiia ... (= Yt 19.13)  
 ... tāscā yazamaide

malicious Xīiaonas.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

88. uyrəm kauuaēm [ (= Yt 19.9)  
 x'arənō  
 mazdādātəm yazamaide  
 aš.vandrom<sup>1</sup> uparō.kairīm  
 vāmanā<sup>v</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>v</sup>haṇtəm<sup>3</sup>  
 yaozštīuuaṇtəm  
 taraḡātəm<sup>4</sup> ] anīiāiš dāmaṇ

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

89. yaṭ upaṇhacaṭ saosīiaṇtəm<sup>1</sup>  
 vərəvrajanəm  
 uta anīiāscīṭ hazaiiō  
<sup>2</sup>yaṭ kərənauuāṭ frašəm ahum  
 + azarəsəṇtəm<sup>3</sup> × amarəsəṇtəm<sup>4</sup>  
 afriṭīiaṇtəm<sup>5</sup> apuiiaṇtəm  
 yauuaējīm<sup>5a</sup> yauuaēsūm<sup>5b</sup>  
 vasō.xšavram  
 yaṭ irista paiti × usḡhištān<sup>6</sup>  
 jasāt juuuiō<sup>7</sup> amərəxtiṣ  
 dadvaitē<sup>8</sup> frašəm vasna<sup>9</sup> aṇhuš

'Which will accompany the Victorious  
 one among the Saviours  
 and also his other companions,  
 so that he will make life excellent,  
 ageless, without decay,  
 not rotting, not putrefying,  
 living forever, thriving forever,  
 ruling as it wishes.

When the dead will rise, (then) will  
 come the one without decay reviving  
 (the dead) (and) life will create excel-  
 lent things according to its own wish.'

90. būn<sup>1</sup> [ (= Yt 19.12) gaēvā  
 amarəsāntiṣ<sup>2</sup>  
 yā aṣahe saṇ<sup>v</sup>haiṭiṣ  
 + niš + taṭ<sup>3</sup> paiti druž nāšāite<sup>4</sup>  
 yaḡāt aiβiṭiṭ jaṇmat  
 aṣauuanəm mahrkaḡāi  
 aom ciṭrəmca<sup>5</sup> stimca<sup>6</sup>  
 āvāca<sup>7</sup> ] × maire<sup>1a.2</sup> nāšātaēca<sup>2</sup>  
 mairiio<sup>3</sup> avā<sup>4</sup> × aratuš<sup>4a</sup>

'The world of Truth will be  
 undecaying  
 from generation to generation.  
 Falsehood will be returned to the place  
 where it had come from  
 to destroy the truthful one, himself, his  
 family and existence. The (female) vil-  
 lain will be terrified and the lawless  
 (male) villain will disappear.'

ahe raiia ... (= Yt 19.13) ...  
 ... tāscā yazamaide

On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

91. uyrəm kauuaēm [ (= Yt 19.9)  
 x'arənō  
 mazdādātəm yazamaide  
 aš.vandrom<sup>1</sup> uparō.kairīm  
 vāmanā<sup>v</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>v</sup>haṇtəm<sup>3</sup>  
 yaozštīuuaṇtəm  
 taraḡātəm<sup>4</sup> ] anīiāiš dāmaṇ

'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

92. yaṭ astuuat.əvətō frazštāite<sup>1</sup>  
 haca apaṭ kəsaouiāṭ<sup>2</sup>  
 aštō<sup>3</sup> mazdā ahurahe  
 × viṣpa.tauruuairiā<sup>4</sup> puṭrō  
 vaēḡəm<sup>5</sup> vaējō<sup>6</sup> yim vərəvrajanəm<sup>7</sup>  
 yim barat tarmō vraētaonō  
 yaṭ ažiš dahākō jaini<sup>8</sup>

'When Astuuat.əvəta steps forth  
 from Lake Kəsaouiā —  
 the messenger of Ahura Mazdā,  
 the son of Vispa.tauruuairi,  
 brandishing the victorious missile,  
 which brave Vraētaona bore  
 when the Dragon Dahāka was slain,'

93. yim barat fraṇrase turō<sup>1a</sup>  
 yaṭ druūā zainigāu<sup>1</sup> jaini  
 yim barat kauua haosrauua  
 yaṭ turō<sup>1a</sup> jaini fraṇrase  
 yim barat kauua vištāspō  
 aṣahe × haēnā<sup>2</sup> + jāēšəmno<sup>3</sup>  
 × tā<sup>4</sup> auuaḡa<sup>5</sup> družəm nižbarāt<sup>6</sup>  
 aṣahe haca gaēvābiiō

'which Fraṇrasiian the Turanian bore  
 when deceitful Zainigau was slain,  
 which Kauui Haosrauua bore when  
 Fraṇrasiian the Turanian was slain,  
 which Kauui Vištāspa bore when he was  
 to defeat the armies of the enemies of  
 Truth; — there, by means of this, he  
 (= Astuuat.əvəta) will drive out False-  
 hood from the world of Truth.'

94. hō<sup>1</sup> diḡāt<sup>2</sup> xratuš<sup>3</sup> + dōiṭrābiiā<sup>4</sup>  
 viṣpa<sup>5</sup> dāmaṇ paiti vaēnāt<sup>6</sup>  
 + pasca × iṣō<sup>7</sup> + duṣciṭraiīā<sup>8</sup>  
 hō viṣpəm ahum astuuantəm  
 ižaiiā<sup>9</sup> vaēnāt<sup>10</sup> dōiṭrābiiā<sup>11</sup>

'He will gaze with eyes of insight.  
 He will look at all creatures belonging  
 to the one of evil origin, then attack.  
 At all corporeal life he will  
 gaze with eyes that render strength,

dužuuaṇdrauuō xīiaonāhō  
 ahe raiia ... (= Yt 19.13)  
 ... tāscā yazamaide

malicious Xīiaonas.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

88. uṛəm kauuāēm [ (= Yt 19.9)  
 x'arənō  
 mazdaδātəm yazamaide  
 aš.vaṇdrəm<sup>1</sup> uparō.kairīm  
 θamnaṇ<sup>v</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>v</sup>haṇtəm<sup>3</sup>  
 yaozštiuuantəm  
 taraδātəm<sup>4</sup> ] anīiāiš dāman

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

89. yaṭ upaṇhacaṭ saošīiantəm<sup>1</sup>  
 vərəθrājanəm  
 uta anīiāscit hazaiiō  
<sup>2</sup>yaṭ kərənauuāt frašəm ahum  
 + azarəssəntəm<sup>3</sup> \* amarəšantəm<sup>4</sup>  
 afriθīiantəm<sup>5</sup> apuiiantəm  
 yauuaējīm<sup>5a</sup> yauuaēsūm<sup>5b</sup>  
 vasō.xšavərəm  
 yaṭ irista paiti \* usəhištən<sup>6</sup>  
 jasāt juuaiiō<sup>7</sup> amərəxtiś  
 dadvaitē<sup>8</sup> frašəm vasma<sup>9</sup> aṇhuš

'Which will accompany the Victorious  
 one among the Saviours  
 and also his other companions,  
 so that he will make life excellent,  
 ageless, without decay,  
 not rotting, not putrefying,  
 living forever, thriving forever,  
 ruling as it wishes.

When the dead will rise, (then) will  
 come the one without decay reviving  
 (the dead) (and) life will create excel-  
 lent things according to its own wish.'

90. būn<sup>1</sup> [ (= Yt 19.12) gaēvā  
 amarəšantīs<sup>2</sup>  
 yā ašahe saṇ<sup>v</sup>haitiś  
 + niś + taṭ<sup>3</sup> paiti druzš nāšāite<sup>4</sup>  
 yaδāt aiβicit jaṛmaṭ  
 ašauuanəm mahrkavāi  
 aom ciθrəmca<sup>5</sup> stīmca<sup>6</sup>  
 āvataca<sup>7</sup> ] \* maire<sup>1a.2</sup> nāšāteca<sup>2</sup>  
 mairiio<sup>3</sup> avā<sup>4</sup> \* aratuš<sup>4a</sup>

'The world of Truth will be  
 undecaying  
 from generation to generation.  
 Falsehood will be returned to the place  
 where it had come from  
 to destroy the truthful one, himself, his  
 family and existence. The (female) vil-  
 lain will be terrified and the lawless  
 (male) villain will disappear.'

ahe raiia ... (= Yt 19.13) ...  
 ... tāscā yazamaide

On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

91. uṛəm kauuāēm [ (= Yt 19.9)  
 x'arənō  
 mazdaδātəm yazamaide  
 aš.vaṇdrəm<sup>1</sup> uparō.kairīm  
 θamnaṇ<sup>v</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>v</sup>haṇtəm<sup>3</sup>  
 yaozštiuuantəm  
 taraδātəm<sup>4</sup> ] anīiāiš dāman

'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

92. yaṭ astuuat.ərətō frazštāite<sup>1</sup>  
 haca apat kəsaouiā<sup>2</sup>  
 aštō<sup>3</sup> mazdā ahurahe  
 \* vīspa.tauruuairiā<sup>4</sup> puθrō  
 vaēδəm<sup>5</sup> vaējō<sup>6</sup> yim vərəθraṇəm<sup>7</sup>  
 yim barat tarmō θraētaonō  
 yaṭ ažiš dahākō jaini<sup>8</sup>

'When Astuuat.ərəta steps forth  
 from Lake Kəsaouiā —  
 the messenger of Ahura Mazdā,  
 the son of Vīspa.tauruuairi,  
 brandishing the victorious missile,  
 which brave Θraētaona bore  
 when the Dragon Dahāka was slain,'

93. yim barat fraṇrase turō<sup>1a</sup>  
 yaṭ druua zainigāu<sup>1</sup> jaini  
 yim barat kauua haosrauua  
 yaṭ turō<sup>1a</sup> jaini fraṇrase  
 yim barat kauua vištāspō  
 ašahe \* haēnā<sup>2</sup> + jāēšəmnō<sup>3</sup>  
 \* tā<sup>4</sup> auuaδa<sup>5</sup> drujəm nižbarat<sup>6</sup>  
 ašahe haca gaēvābiiō

'which Fraṇrasiian the Turanian bore  
 when deceitful Zainigau was slain,  
 which Kauui Haosrauua bore when  
 Fraṇrasiian the Turanian was slain,  
 which Kauui Vīštāspa bore when he was  
 to defeat the armies of the enemies of  
 Truth; — there, by means of this, he  
 (= Astuuat.ərəta) will drive out False-  
 hood from the world of Truth.'

94. hō<sup>1</sup> diδāt<sup>2</sup> xratəuš<sup>3</sup> + dōivrābiia<sup>4</sup>  
 vīspa<sup>5</sup> dāman paiti vaēnāt<sup>6</sup>  
 + pasca \* išo<sup>7</sup> + dušciθraiiā<sup>8</sup>  
 hō vīspəm ahum astuuantəm  
 izaiiā<sup>9</sup> vaēnāt<sup>10</sup> dōivrābiia<sup>11</sup>

'He will gaze with eyes of insight.  
 He will look at all creatures belonging  
 to the one of evil origin, then attack.  
 At all corporeal life he will  
 gaze with eyes that render strength,



\**darəšca*<sup>12</sup> *davaṭ* \**amarəxšiiantim*<sup>13</sup>  
*vīspəm yəm astuuaitim gaēvəm*

95. *aṇhe*<sup>1</sup> *hazaiio*<sup>2</sup> \**frāiieṇti*<sup>3</sup>  
*astuuat.ərətahe*<sup>3a</sup> *vəṇvəraṇō*  
*humanəḥō*<sup>4</sup> *huuacəḥō*  
*hušiiəonəḥō* *hudaēna*<sup>5</sup>  
*naēda.cit*<sup>6</sup> \**miṇō.aojaḥō*<sup>7</sup>  
*aēšqm x'aēpaiṇiia*<sup>8</sup> *hizuuō*<sup>9</sup>  
*aēšu*<sup>10</sup> *parō*<sup>11</sup> *frānāmāite*<sup>12</sup>  
*aēšmō* \**xruui.druš*<sup>13</sup> *dušx'arənā*  
*vanāt*<sup>14</sup> *aša*<sup>15</sup> *akəm drujim*  
*yəm dušciṇṇəm təmaḥaēnīm*

96. \**vanaitē*<sup>1a</sup> *akəmciṭ manō*  
*vohu manō taṭ vanaiti*<sup>1</sup>  
 \**vanaitē*<sup>1a</sup> *miṇvəortō*<sup>2</sup> \**vāxš*<sup>3</sup>  
*əṇvəxšō vāxš təm vanaiti*  
*vanāt*<sup>4</sup> *hauruuāšca*<sup>5</sup> *aməṇtāšca*  
*uuā*<sup>6</sup> *šūḍəmca*<sup>7</sup> *taršnəmca*<sup>8</sup>  
*vanāt hauruuāšca aməṇtāšca*  
*aṇəm šūḍəmca*<sup>9</sup> *taršnəmca*<sup>10</sup>  
 \**frānāmāite*<sup>11</sup> *dužuuarštāuuarš*<sup>12</sup>  
*aṇrō maṇiiuš* \**azšaiiamnō*<sup>13</sup>  
*ahe raia* ... (= Yt 19.13) ...  
 ... *tāscā yazamaide*

and his gaze will render the whole corporeal world indestructible.'

'Advancing are the companions of Victorious Astuuat.ərəta, whose thoughts are good, whose words are good, whose deeds are good, whose faith is good; their own tongues, when they do speak, they utter not the slightest word of wrong. And before them will flee Rage whose attack is cruel, luckless. He (Astuuat.ərəta) will overcome by Truth the wicked Falsehood of evil origin, which consists of darkness.'

'Evil Thought is overcome, Good Thought overcomes it. The falsely spoken Word is overcome the rightly spoken Word overcomes it. Wholeness and Immortality will overcome both Hunger and Thirst. Wholeness and Immortality will overcome evil Hunger and Thirst. The worker of evil deeds, the Evil Spirit will retreat, powerless. On account of his splendour ... and these (female) Entities we worship.'

## Glossary

Alphabetical order:

a ā â ã ä å æ ø ē ö õ î ï ü ū k x š x' g γ c j t θ d δ t̄ p f b β  
 η ḡ ḥ ṽ n ṇ ṁ v r š s z š̄ z̄ ṧ y h.

a- dem.pron. 'this one'  
 aēuua- numeral 'one'  
 aēuuaṇdasa- ordinal number, adj. 'eleventh'  
 aēta- dem.pron. 'this one'  
 aēm, aēšqm, aēšu dem.pron. → i-  
 aēza- adj. 'desiring'  
 aēzah- ntr. 'desire'  
 aēšma- m. 'Rage'  
 aoj 'to speak', pres. *aoja*-  
 aojah- ntr. 'strength'  
 aojišta- superl. 'the mightiest'  
 aota- ntr. 'cold, frost'  
 aom acc.sg. → auua-  
 aiṇapta- ntr. 'boon'  
 aiṇah- ntr. 'metal, pot'  
 aiṇesniia- adj. 'unworthy of veneration'  
 aiṇiejah- adj. 'free from danger'  
 aipi prep.+ acc. 'over'  
 aipi.vohu- personal name of a Kavi  
 aiβi.gāma- m. 'year'  
 aiβi.vāṇiiah- adj. 'overcoming'  
 aiβiṇāzstar- m. 'guardian'  
 aiβiṇāma- 'attacking, aggressive'  
 aiβitō prep.+ acc. 'around, from all sides'  
 aiβiti- f. 'walking on'  
 airiia- adj. 'Aryan'  
 auua- dem.pron. 'that one'  
 auuaēnant- adj. 'not seeing' (→ *vaēn*)  
 auuaṇa adv. 'thus'  
 auuaḍa adv. 'there'  
 auuaḍāt adv. 'from there'  
 auuah- ntr. 'help'

auuahmiia- adj. 'unworthy of praise'  
 auui prep. 'to, unto'  
 aurua- adj. 'swift'  
 auruuat.aspa- adj. 'who has swift horses', epithet of Aṇam Napāt  
 aka- adj. 'evil'  
 ax'afniia- adj. 'who is without sleep, unsleeping'  
 ax'arəta- adj. 'shining, gleaming' (< \**ā-hyar-ta*-)  
 axšaiiamna- adj. 'without power, powerless'  
 aṇa- adj. 'bad, evil'  
 aṇaēraṇa- m. personal name  
 aṇiia- m. 'undiminishing'  
 aṇa adv. 'thus'  
 aṇauruuan- m. 'priest'  
 aṇra adv. 'there'  
 aḍa adv. 'then, thereupon'  
 aḍāt adv. 'then'  
 aḍutauuah- m. name of a mountain  
 aṭ in Yt 19.46 *paiti aṭ* < \**paiti iāṭ*  
 ap- f. 'water'  
 apa.dis- adj. 'turning away' (?)  
 apaiia adv. 'thereafter'  
 apaṇzāra- m. 'inlet'  
 apana- adj. 'distant', ntr. 'final point, end'  
 apara- adj. 'posterior, later'  
 apastanaḥō Yt 19.42 meaning unclear  
 apāṇa Yt 19.48 1.sg.subj.aor.act.(?)  
 → *pad*  
 apəṇnāiiu- ntr. 'minor age, minority'  
 apuiant- adj. 'not putrefying'

*afrakauuant-* adj. 'being in the first line of battle array'  
*afrakatac-* adj. 'running in the first battle-line'  
*afrapatāi* Yt 19.50 → *pat*  
*afriṇiiaṇt-* adj. 'not rotting'  
*abba-* adj. 'marvellous, wonderful'  
*aβzānuuan-* m. 'water-stream'  
*aṇra-* adj. 'evil'  
*aṇhaošmna-* adj. 'not drying up'  
*aṇhaiṇiia-* adj. 'untrue'  
*aṇhuš* → *ahu-*  
*ana* instr.sg. → *a-*  
*anairiia-* adj. 'non-Aryan'  
*anādruxti-* f. 'not-lying'  
*anu* prep. + acc. 'along'  
*anuuaršti-* f. 'acting accordingly'  
*anuzti-* f. 'speaking accordingly'  
*anumati-* f. 'thinking accordingly'  
*aṇiia-* adj. 'other'  
*aṇtarə.kanḥa-* m. name of a mountain  
*aṇtarə.danḥu-* m. name of a mountain  
*ama-* m. 'impetuosity'  
*amaēniṇna-* ntr. 'defeat (of enemies) in (their) attack'  
*\*amarəzšiiiaṇt-* adj. 'indestructible'  
*amarəšānt-* adj. 'not decaying, without decay' (< \**a-mərəč-ia-nt-*)  
*amərəxti-* adj. 'who has no decay, undecaying'  
*amərstatāt-* f. 'immortality'  
*aməša-* adj. 'immortal'  
 (< \**amərta-* < \**a-mj-ta-*)  
*amuiamna-* adj. 'unwavering'  
*auuanəmna-* adj. 'invincible'  
*aratu-* adj. 'who has no rule, lawless' (?)  
*araska-* m. 'envy'  
*arəjaṭ.aspa-* m. personal name

*arəḍah-* ntr. 'side, half'  
*arəza-* m. 'battle' → *gatō.arəza-*  
*arəzō.šamana-* m. personal name  
<sup>1</sup>*aršan-* m. 'man, hero'  
<sup>2</sup>*aršan-* m. personal name of a Kavi  
*aša-* ntr. 'Truth'  
*aša.stəmbana-* m. name of a mountain  
*ašauuan-* adj. 'truthful'  
*ašauuastəma-* adj.superl. 'most truthful'  
*aši-* f. 'Reward' (< \**ár-ti-*)  
*asaiiā-* f. name of a mountain  
*\*asanuuant-* m. name of a mountain  
*asəngō.gauua-* adj. 'whose hands are of stone'  
*astuuat.ərəta-* m. name of a Saosiiant  
*astuuant-* adj. 'corporeal'  
*aspa-* m. 'horse'  
 plur. in Yt 19.77 'chariot race' (?)  
*aspō.gar-* 'horse-devouring'  
*asman-* m. 'sky'  
*az* 'to drive', pres. *aza-*  
*auua-az* 'drive down'  
*\*azarəsaṇt-* adj. 'not ageing, ageless'  
*azāta-* adj. 'unborn'  
*azinauuant-* → *urupi.azinauuant*  
*aš.pairika-* adj. 'accompanied by powerful witches'  
*aš.vanḍra-* adj. 'highly praised'  
*aš.varəcah-* adj. 'very strong'  
*ašta-* m. 'messenger'  
*ašta.auruuant-* m. name of a mountain  
*ašta.vašan-* m. name of a mountain  
*aštəma-* ordinal number, adj. 'eighth'  
*aži-* m. 'serpent, dragon'  
*ašāta-* 'unhappy' (< \**a-čjā-ta-*)  
<sup>1</sup>*ah* 'to be', + gen. 'to belong to', pres. *ah-*  
<sup>2</sup>*ah* 'to throw', pres. *aḥha-* (< \**ah-ja-*)

*para-ah* 'to upset, to spill'  
*ni-ah* 'throw down',  
 part.med. *nianḥamnō*  
*ahe, ahmaṭ* → *a-*  
*ahu-* m. 'life', nom.sg. *aṇhuš*  
*ahuna-* adj. 'containing the word *ahū*',  
 name of the prayer beginning with  
*yavā ahū vairiō*  
*ahura-* m. 'lord'  
*ahuraḍāta-* adj. 'created by the lord'  
*ahurana-* m. name of a mountain  
*ā* postp. and prep. + acc. 'to, towards'  
*āaṭ* adv. 'then'  
*āi* interjection 'o!'  
*āuuōiia* interjection 'woe!'  
*āztūvīm* adv. 'four times'  
*ātar-* m. 'fire'  
*āṇ* 'to be terrified',  
 aor. (or pres.?) *āṇ-*  
*āṇβiāni-* adj. 'stemming from *Āṇβiia*'  
*āṇritim* adv. 'for the third time'  
 → *ṇritiia-*  
*ādarana-* m. name of a mountain  
*āṭbitim* adv. 'for the second time'  
 → *bitiia-*  
*āpəm* acc.sg. 'water' → *ap-*  
*ārštiiō.barəz-* f. 'height of a spear'  
*āsiṭō.gātu-* adj. 'lying on the bed'  
*āsišta-* adj.superl. 'swiftest'  
*āsna-* adj. 'noble'  
*āhuiri-* adj. 'Ahurian, lordly'  
*āhūiriia-* adj. 'Ahurian, lordly'  
*azō.buj-* adj. 'rescuing from trouble'  
*ərəḡant-* adj. 'tumultuous'  
*ərəḡβō.zənga-* adj. 'always on its feet'  
*ərəziḡia-* m. name of a mountain  
*ərəziša-* m. name of a mountain  
*ərəzi-* f. name of a river

*ərəzura-* m. name of a mountain  
*ərəzuzḍa-* adj. 'rightly spoken'  
*i* 'to go', pres. *e-*  
 + *frā* 'step forward, advance'  
 desid. *iša-* 'attack' in Yt 19.94:  
 \**išō* nom.sg.pres.part.act. (?)  
*i-* dem.pron. 'this'  
 \**iiaēša* → <sup>1</sup>*iš*  
*iṇa* adv. 'thus, in this way'  
*iḍa* adv. 'here'  
*iṇja* adv. interjection  
*irista-* perf.part.pass. → <sup>1</sup>*riṇ*  
*isaṇt-* pres.part.act. → <sup>1</sup>*iš*  
*iz* 'to desire', pres. *iziia-*  
<sup>1</sup>*iš* 'seek for, wish, desire', pres. *isa-*,  
 perf. *iiaēš-*: \**iiaēša* 3.sg.act.  
<sup>2</sup>*iš* 'set in motion'  
*išta-* perf.part.pass.  
 + *frā* 'send forth, drive off'  
*išāṇhaēta* Yt 19.53 → *han*  
 \**išō* Yt 19.94 → *i* 'to go'  
*iškata-* m. epithet of mountain  
 Upāiri.saēna  
*išta-* f. 'prosperity'  
*ižā-* f. 'strengthening, refreshment'  
*uiie* nom./acc.du.fem. or ntr. → *uua-*  
*uili* adv. 'thus'  
*uua-* adj. 'both'  
*uuaiia-* adj. 'both'  
*uṇra-* adj. 'powerful, mighty'  
*ula* conj. 'and'  
*udriia-* m. name of a mountain  
*upa* prep. + acc. 'upon'  
*upaošanḥa-* adj. 'eastern'  
*upairi* postpos. and prep.  
 + acc. 'upon, on'  
*uparatāt-* f. 'superiority'  
*uparō.kairiia-* adj. 'supreme worker'  
*upastā-* f. 'support'



*upāiri.saēna*- m. name of a mountain  
*upāpa*- adj. 'living in the waters'  
*uruuan*- m. 'soul'  
*uruuarā*- f. 'plant'  
*uruuā*- f. name of a river, Yt 19.67:  
*uruuadca* pleonastic spelling  
*uruuāzra*- ntr. 'heat'  
*uruuīsiata*- adj. 'to be turned towards'  
*urupi.azinauuant*- f. 'bearing the skin  
 of a fox', name of a mythical king  
*uruuīiō.vāidiimikā*- f. name of

*ka*- 1. interr.pron. 'who?'; 2. with °*ciṭ*:  
 indef.pron. 'whoever, everybody'  
*kaēnan*- adj. 'avenging'  
*kaoirisa*- m. name of a mountain  
*kaofa*- m. 'mountain'  
*kauuai*- m. 1. title of pre-Zoroastrian  
 priests; 2. title of rulers of a dynasty  
 founded by Kauuāta  
*kauuaiia*- adj. 'belonging to the rulers  
 of the Kavi-dynasty'  
*kauuāta*- m. name of a Kavi  
*kakahiūu*- m. name of a mountain  
*katāra*- 1. interrog.adj. 'who or which  
 of two?'; 2. with °*ciṭ*: indef.adj.  
 'each one out of two'  
*kaṭa* adv. 'how?'  
*kadruua.aspa*- m. name of a mountain  
*kar* 'to make', pres. *kārēnao*-  
*karapan*- m. title of an anti-Zoroastrian  
 priest  
*karan*- m. 'edge'  
*karš* 'to drag', pres. *karša*-  
 + *apa* 'drag away'  
*karšuuar-/karšuuuan*- ntr. 'clime'  
*kāuuaiia*- adj. 'belonging to the rulers  
 of the Kavi-dynasty'  
*kāsoiia*- name of Lake Hāmūn in

a mountain  
 \**usaoma*- m. name of a mountain  
*usadan*- m. name of a Kavi  
 + *usadā*- f. name of a mountain  
*usca* adv. 'away'  
*uši.darēna*- m. name of a mountain  
*ušta.x'arēnah*- m. name of a mountain  
*uštavauitī*- f. name of a river  
*uštāna*- m. (ntr.) 'life, vitality'  
*uštānō.cinahia*- ntr. 'love of life'  
*uštara*- m. 'camel'

Sīstān  
*kašō.tafēdrā*- f. name of a mountain  
*kārēsa*- m. 'robber'  
*kārēsauuazdah*- m. name of  
 Fraṇrasiiian's brother  
*kārēsāspa*- m. name of a mythical hero  
*kārhp*- f. 'form, shape, body'  
*ziiaona*- adj. name of enemies  
 of the Avesta-people  
*zraoždiiāh*- adj.comp. 'louder'  
*zratu*- m. 'mental power, insight'  
*zruui.dru*- adj. 'attacking cruelly',  
 epithet of Rage (*aēšma*)  
*zruuīšiiant*- adj. 'blood-thirsty'  
*zšāēta*- adj. 'shining'  
*zšāvra*- ntr. 'rule, reign'  
*zšāvriia*- adj. 'ruling'  
*zšā* 'to rule', pres. *zšaiia*-  
*zšōivnī*- fem. → *zšāēta*-  
*zšuuāēpā*- f. 'tail'  
*zšūdra*- adj. 'liquid'  
*zštūua*- ordinal number, adj. 'sixth'  
*z'āēpaiiia*- adj. 'own'  
*z'airiia*- adj. 'to be eaten, edible'  
*z'arōṭa*- ntr. 'food'  
*z'arēnan*°*haitī*- f. name of a river

*z'arēnan*°*haṇt*- adj. 'splendid'  
*z'arēnan*°*hastama*- adj.superl. 'most  
 splendid'  
*z'arēnah*- ntr. 'glory'  
*z'āstrā*- f. name of a river  
*z'id* 'to sweat', pres. *z'isa*-  
*gaēvīia*- adj. 'corporeal'  
*gaēvā*- f. 'living being', 'world'  
 (sg. and plur.)  
*gaiia*- m. 'life'  
*gairi*- m. 'mountain'  
*gairiśac*- adj. 'following the slope'  
*gau*- m./f. 1. 'ox, cow'; 2. 'milk'  
*gauua*- m. 'hand' (of daevic creatures)  
*gatō.arēza*- adj. 'whose battle has  
 come, has been joined' (?)  
*gaṇdarōβa*- m. name of a mythical  
 monster  
*gam* 'to go, to come', pres. *jasa*-,  
 perf. *jaṣm*-  
 + *ham* 'come together'  
 + *aiβi-ciṭ* 'come to'  
*gar*- f. 'welcome'  
*garō nmāna*- 'House of Welcome'  
*garēma*- ntr. 'heat'  
*gērōz* 'to lament', pres. *gērōz*-  
*gufra*- adj. 'deep, unfathomable'  
*grab* 'to grab, grasp, seize', pres.  
*gōruuuiia*-, aor. *gōrōfš*-  
 + *paiti apa* 'to withdraw'  
 + *ham* 'to grap, grasp, seize'  
 -*ca* enclitic particle 'and'  
*cazra*- m. 'wheel'  
*caṭṭar*- cardinal number, adj. 'four'  
*caṭṭarōsant*- cardinal number,  
 adj. 'forty'  
*carōtā*- f. 'racecourse'  
*ciṭra*- ntr. 'offspring'  
 -*ciṭ* enclitic particle

*cinman*- ntr. 'desire, endeavour';  
*cinmāne* them.loc.sg.  
*jaini* 3.sg.pass. → *jan*  
*jaini*- f. 'woman'  
*jaṣāuru*- adj. 'awake'  
 + *jaēšōmnō* Yt 19.93 → *ji*  
*jafra*- adj. 'deep'  
*jan* 'to slay, kill', pres. *jana*-  
 + *auua* 'strike down'  
*ji* 'to defeat', fut. *jaēšiiia*:-  
 + *jaēšōmnō* nom.sg.m.part.med.  
*jirāuru*- adj. 'awake'  
*jira*- adj. 'lively'  
*jīv* 'to live', pres.caus. *juuaiia*- 'make  
 alive, revive'  
*juuaiiō* nom.sg.m.pres.part.act. → *jīv*  
*ta*- dem.pron. 'this'  
*taēra*- m. 'peak'  
*tazma*- adj. 'brave, heroic, strong'  
*tac* 'rush along', pres. *taca*-  
 + *auui ham* 'come together into'  
 + *apa* 'rush away'  
*tataša* Yt 19.52 → *taš*  
*tap* 'be hot', pres.inchoat. *tafsa*-  
 'become hot'  
*tanū*- f. 'body'  
*taraḍāt*- adj. 'overcoming'  
*tarō.yāra*- adj. 'lasting over the years'  
*taršu*- adj. 'dry, solid'  
*taršta*- perf.part.pass. of *ṭrah* 'to be  
 afraid'  
*taršna*- m. 'thirst'  
*taš* 'to fashion', perf. *tataš*-  
*taṭvriiāuuant*- m. name of an enemy  
 of Vištāspa  
*tamaḥaēna*- adj. 'consisting of  
 darkness'  
*te* pers.pron. → *tūm*  
*tinja* adv. interjection

*tūriia*-adj. 'Turanian'  
*tuḍaskā*-f. name of a mountain  
*tūra*-adj. 'Turanian'  
*tū* enclitic particle  
*tūm* pers.pron.2.sg. 'you'  
     *ṭβqm* acc.sg.  
     *te* (enclit.) dat.sg.  
*ṭan*j 'to drag, pull', pres. *ṭanjaiia-*  
*ṭamnan*<sup>h</sup>*hant*-adj. 'determined'  
*ṭβarəzštar*-m. 'fashioner'  
*ṭβqj* 'to become oppressed',  
     pres. *ṭβqzja-*  
*ṭβqm* → *tūm*  
*ṭrāḍra*-ntr. 'protection'  
*ṭrap*-f. 'contentment'  
*ṭraqṣā*-adj. 'thriving'  
*ṭritiia*-ordinal number, adj. 'third'  
*ṭrisant*-cardinal number, adj. 'thirty'  
*ṭrizafan*-adj. 'three-mouthed'  
*ṭrizafah*-adj. 'three-mouthed'  
*ṭrišuua*-ntr. 'third'  
*daēuua*-m. 'demon'  
*daēuuaiiasna*-adj. 'worshipping  
     demons'  
*daēuūō.dāta*-adj. 'created by demons'  
*daēnā*-f. 'view, attitude, religion'  
*daoīṭrī*-f. 'speech' (of daevic  
     creatures), 'rant'  
*daožan*<sup>h</sup>*ha*-ntr. 'hell'  
*dauu* 'to speak' (of daevic creatures),  
     'to gabble', pres. *dauua-*  
*daṇra*-adj. 'knowledgeable'  
*daṇhu*-f. 'land; inhabitant'  
*daṇhupaiti*-m. 'lord of lands'  
*dar* 'to hold', pres. *dāra-*  
     + *ni* 'to keep oneself hidden'  
*darəya*-adj. 'long'  
*darəyō.jiti*-f. 'long life'  
*darši.kairiia*-adj. 'acting audaciously'

*dasəma*-ordinal number, adj. 'tenth'  
*dasta* → *dā*  
*dahāka*-m. name of a mythical  
     dragon (*azi*-)  
*dā* 'to give'; 'to place, create'  
     pres. *daṭā-/daṭ-*, *daṭa-* (them.),  
     perf. *daṭā-/daṭ-*  
*dasta* 3.sg.inj.pres.med.  
*dātar*-m. 'creator'  
*dānaiiana*-adj. 'descending from Dāna'  
*dāman*-ntr. 'creature'  
*dāru*-ntr. 'wood', also:  
     'spear' in Yt 19.42 (?),  
     'bow' in Yt 19.85 (?)  
*dāštaiiāni*-m. personal name  
*dəras*-f. 'gaze'  
*dəuš.manahiia*-ntr. 'evil-mindedness'  
*dōiḍra*-ntr. 'eye'  
*di*-dem.pron., only enclit. acc.  
*dis* 'to show', pres. *daēsaiia-*  
     + *ham* 'show to oneself, bear  
     in mind'  
*dī* 'to see, behold', pres. *diḍā-*  
*duua*-cardinal number, adj. 'two'  
*duuadasa*-ordinal number,  
     adj. 'twelfth'  
*duuar* 'go, run, rush' (of daevic crea-  
     tures), pres. *duuara-*  
     + *frā* 'run forward'  
     + *ham* 'run (to the contest)'  
*dušx'arənah*-adj. 'whose *x'arənah*-  
     is evil, luckless'  
*dušciṭra*-adj. 'of evil origin'  
*dušmañiiu*-adj. 'evil-minded, enemy'  
*dužuuanḍru*-adj. 'malicious'  
*dužuuarštāuuarəz*-adj. 'doing bad  
     work'  
*duždaēna*-adj. 'of evil faith, evil-  
     minded'  
*draoya*-adj. 'false'

*draonah*-ntr. 'portion, share'  
*draošišuuanṭ*-m. name of a mountain  
*druua*-adj. 'robust, healthy'  
*druuatāt*-f. 'health'  
*druuanṭ*-adj. 'deceitful'  
*dru-ca* Yt 19.85 instr.sg. of  
     → *dāru*- (?)  
*druj*-f. 'falsehood'  
*+ṭhišaiiānt*-adj. 'inimical, foe'  
*paoiriia*-adj. 'first'  
*paoirī*-fem. → *pauru-*  
*paoirīm* adv. 'for the first time'  
*paiti* prep. and postp.  
     + acc. 'to, towards, against'  
     + instr. 'on, upon'  
     + gen. 'for'  
     + loc. 'for, in, at'  
*paitiša*-adj. 'hostile'  
*pairi* prep. + acc. 'around'  
*pairikā*-f. 'witch'  
*pauru*-adj. 'many, numerous'  
*pauruua*-m. 'mountain, rock'  
*pauruuan*-ntr. 'knot, joint (of reed)',  
     also: 'arrow' (?) in Yt 19.85  
*pauruuaṇa-ca* Yt 19.85 instr.sg.  
     → *pauruuan-*  
*pac* 'to cook', pres. *paca*  
*pat* 'fly, rush; fall; go' (of daevic  
     creatures), pres. *pata-*,  
     pres.caus. *pataiia-*  
     + *ā* 'rush about'  
     + *auua* 'go down'  
     + *us* 'go up', caus.: 'raise up'  
     + *ā frā* 'walk about'  
*paṭana*-m. personal name.  
*pad* 'to fall', root-aor. *paṭ*- (?)  
     + *frā ā* 'fall upon' → *apāṭa*  
*paṇcō.hiia*-adj. 'of five species'  
*paṇtān*-m. 'path'  
*para* prep. + abl. 'before'  
*paraḍāta*-adj. 'created before',  
     epithet of Haošiianpha  
*+parāṇhāt* 3.sg.subj.pres.act. → <sup>2</sup>*ah*  
*parānc*-Adj. 'away, aside'  
*paraš* Nom.sg.m. → *parānc-*  
*parō* adv. 'formerly'  
     prep. + abl. 'on account of  
     postp. + loc. 'before'  
*part* 'to fight, struggle', pres. *parəta-*  
     + *paiti* 'fight against'  
*pasu*-m. 'cattle'  
*paskāt* adv. 'from behind'  
*pasca* adv. temporal 'then'  
*pascaēta* adv. temporal 'then'  
*pārəntara*-adj. 'opposite, other'  
*pərənāiiu*-adj. 'of full age, majority'  
*pəšana*-m. personal name  
*pouru.xšnut*-f. 'much strengthening'  
*pouru-ca* acc.pl.ntr. → *pauru-*  
*pouru.vāstra*-adj. 'rich in pastures'  
*pouruš.x'āstra*-adj. 'granting much  
     well-being'  
*pi* 'to swell, surge', pres. *pinuua-*  
     + *frā* 'to swell, surge forward'  
*pitaona*-m. personal name  
*pitar*-m. 'father', nom.sg. *ptā-ca*  
*pitu*-m. 'meal'  
*pisina*-m. name of a Kavi  
*puṭra*-m. 'son'  
*fraēštō* Yt 19.34 → <sup>2</sup>*iš*  
*fraorəpa*-m. 'mountain' (?)  
*frašni*-adj. 'prudent'  
*fradaṭā*-f. name of a river  
*franasiian*-m. personal name  
*framitəm* Yt 19.29 → *mī*  
*frasasti*-f. 'honour'  
*(fra)sāna*-ntr. 'destruction'  
*frasāstar*-m. 'master'

*frasparat* → *spar*  
*frasrūiti* - f. 'recitation'  
*franzañti* - f. 'offspring'  
*fraša* - adj. 'excellent'  
*frašō.carətar* - m. 'renovator'  
*frāuuōit* 3.sg.opt.pres.act. (by haplogy < \**frā-uuauuōit*), → *bū*  
*frāḍβərəsām* gen.pl.  
 → *nauua.frāḍβərəsa-*  
*frāpaiia* - adj. 'western'  
*frāpaiia* - m. name of a mountain  
 \**frāñku* - m. 'peak' (< \**fra-añku*)  
*frāñc* - adj. 'turned forward'  
*frāš* nom.sg.m. → *frāñc-*  
*frāḍa* - adj. 'rejoicing'  
*fru* 'float, swim', pres.caus. *frāuuaiia-*  
 + *us* 'wash away, sweep aside'  
*fšaoni* - f. 'herd'  
*fšuiant* - adj. 'breeding cattle'  
*baēšaza* - ntr. 'cure'  
*baiiana* - m. name of a mountain  
*baj* 'to distribute, apportion', pres.  
*baža* - Yt 19.8 *bažat* act. in an im-  
 personal sense, lit.: 'one apportioned (the share to ...)'  
*baḍ* 'to bind', pres. *baḍaiia-*  
*bar* 'to bear', med. also: 'to ride',  
 pres. *bara-*

*naēša* negation 'neither'  
*naoma* - ordinal number, adj. 'ninth'  
*naire.manah* - adj. 'manly-minded'  
*nairiia* - adj. 'manly'  
*nairiām.hām.varəitiuuant* - adj.  
 'skilled in manly defence'  
*nauua* cardinal number, indecl. 'nine'  
*nauua.frāḍβərəsa* - m. 'nine glades'  
 Yt 19.77

+ *us* 'to bring up'  
 + *niš* 'to bring away, drive out'  
 + *paiti* 'to take up'  
*barana* - m. name of a mountain  
*barō.sraiiian* - m. name of a mountain  
*barō.zuš* - adj. 'rejoicing in booty'  
*bānumant* - adj. 'splendid'  
*bāmiiia* - adj. 'radiant'  
*bāzu* - m. 'arm'  
*bərəz* - adj. 'lofty'  
*bərəzant* - adj. 'lofty, high'  
*bərəzi.rāz* - adj. 'giving orders with  
 raised voice'  
*biiaršan* - m. name of a Kavi  
*bitiia* - ordinal number, adj. 'second'  
*bitim* adv. 'for the second time'  
 → *bitiia-*  
*bī* 'to fear', also: 'to terrify' (?)  
 + *bišiuuā* nom.sg.m.perf.part.act.  
*bud* 'to perceive', pres. *baōḍa-*  
*buna* - m. 'bottom'  
*bū* 'to become', pres. *bauua-*,  
 root-aor. *bū-*  
 + *pairi* 'to get hold of'  
 + *frā* 'to take place, happen'  
*būmiiia* - m. name of a mountain  
*būmī* - f. 'earth'  
*bram* 'to wander about',  
 pres.inchoat. *brāsa-*

*napāt* - m. 'grandson',  
 with *apām* name of a god  
*naḥhušmant* - m. name of a mountain  
*nam* 'to bow', pres. *nəma-*, *nāma-*  
 + *apa* 'to go away'  
 + *frā* 'to flee, retreat'  
*nar* - m. 'man'  
*nara* - m. 'man'  
*narauua* - adj. 'descending from Naru'

<sup>1</sup>*nas* 'to reach', s-aor. *nāš-*  
 + *niš* 'to take away, return' Yt 19.12  
<sup>2</sup>*nas* 'to be lost, disappear, perish',  
 s-aor. *nāš-*  
*nāman* - ntr. 'name'  
*nəra.gar* - adj. 'man-devouring'  
*nōit* negation 'not'  
*niiañhəmnō* Yt 19.67 → <sup>2</sup>*ah*  
*niuuika* - m. personal name  
*nipātar* - m. 'protector'  
*nišharətar* - m. 'watcher'  
*nī* 'to lead', pres. *naiia-*  
 + *auua* 'to fetch down'  
*nura* - adj. 'agile, alert' (?)  
*nmāna* - ntr. 'house'  
*ma* - pers.pron.1.sg. 'I'  
*mām* acc.sg.  
*mē* dat.sg. (enclit.)  
*mana* gen.sg.  
*maēnaza* - m. name of a mountain  
*maiia* - ntr. 'pleasure of lust'  
*maḍiioišād* - adj. 'sitting in the  
 middle'  
*mairiia* - adj. 'wicked, villainous',  
 m. 'villain'  
*maḡna* - adj. 'naked'  
*man* 'to think', s-aor. *maḡh-*  
*manah* - ntr. 'thought'  
*mañiiuuua* - adj. 'spiritual'  
*mañiiu* - m. 'spirit'  
*marəzštar* - m. 'former'  
*marc* 'to destroy', s-aor. *marəzš-*  
*mašiiia* - m. 'mortal, man' (< \**mārtiia*)  
*mašiiāka* - m. 'mortal, man'  
*masan* - ntr. 'greatness'  
*mazišuuant* - m. name of a mountain  
*mazdaḍāta* - adj. 'created by Mazdā'  
*mazdā* - m. 'wisdom', with *ahura-*  
 name of the highest god of the

Mazdayasnian religion  
*mahrka* - m. 'destruction'  
*mahrkaḍa* - m. 'destruction'  
*māzañiiia* - adj. 'gigantic'  
*māzdaiiasni* - adj. 'belonging to the  
 worshippers of Mazdā,  
 Mazdayasnian'  
*mərəḍiuii* - m. 'death'  
*mərəḡa* - m. 'bird'  
*mərəḍβənt* - adj. 'thinking of'  
*miḍaorta* - adj. 'falsely spoken'  
*miḍō.aojah* - adj. 'whose speech  
 is false'  
*miḍra* - m. name of a god  
*mī* 'to exchange', perf.part.pass. *mita-*  
 + *frā* 'to transform'  
*mrū* 'to speak', pres. *mrao-*  
*va* - pers.pron.2.pers. enclitic 'you'  
*vō* gen. 'of you'  
*vaēḍa* - m. 'missile'  
*vaēn* 'to see', pres. *vaēna-*  
 + *aiβi* 'to look upon, gaze at'  
 + *paiti* 'to look at'  
*vairi* - m. 'bay'  
*vairiia* - adj. 'to be chosen, best'  
*vazš* 'to grow', pres. *uzša-*, *uzšiiia-*  
 + *frā* 'to grow forth'  
 + *frā us* 'to climb up, flare up'  
*vac* - m. 'word, speech'  
*vacah* - ntr. 'word, speech'  
 \**vafrauuant* - m. name of a mountain  
 + *vafra* - f. name of a mountain  
*vañhan* - ntr. 'goodness'  
*vañhazdā* - m. 'giver of the very good'  
*vañhuiiā* gen.sg.f. → *vohu-*  
*van* 'to overcome, defeat', pres. *vana-*  
*vanaiñti* - pres.part.act.fem.  
*vanaiia.barəzan* - m. 'height of a tree'  
*varəcañhant* - adj. 'energetic'

*varə́niia*-adj. 'having made his (bad) choice'  
*varə́mi*-f. 'wave'  
 + *varə́zi.dōiṽra*-adj. 'having powerful, sharp eyes'  
*varə́šauua*-m. personal name  
*varə́z* 'to work', pres. *varə́ziia*-  
 + *ni* 'to subject'  
*vas* 'to wish', perf.part.pass. *ušta*-  
*vasō.xšaṽra*-adj. 'ruling according to its own will, as it wishes'  
*vastra*-ntr. 'garment'  
*vasna*-m. 'wish'  
*vaz* 'drive, carry', pres. *vaza*-,  
 perf. *vaoz*-  
 + *auui hām* 'to flow into'  
 + *uz* 'to lead out'  
*vahišta*-adj. superl. 'best'  
*vāiti.gaēsa*-m. name of a mountain  
*vāxδrikā*-f. name of a mountain  
*vārə́yna*-lit.: 'slaying lambs' (?), only with *mərə́yā*- 'bird of prey'  
*vārə́vrayna*-adj. 'victorious'  
*vāša*-m. 'chariot' (< \**uārta*-)  
*vāstra*-ntr. 'pasture'  
*vāstriia*-adj. 'belonging to pasture, farming, breeding'; m. 'farmer'  
*və́vβā*-f. 'cattle'  
*vərə́vra*-ntr. 'victory'  
*vərə́vrauuan*-adj. 'victorious'  
*vərə́vrauastəma*-adj.superl. 'most victorious'  
*vərə́vrayna*-ntr. 'victoriousness'  
*vərə́vrajan*-adj. 'victorious'  
*vouru.kaša*-adj. 'having wide bays', name of a mythical lake  
*vouru.gaoiiaoiiti*-adj. 'having wide cattle-pastures'  
*vouruša*-m. name of a mountain  
*vohu*-adj. 'good'

*vō* → *va*-  
*vōiṽnā*-f. 'flood'  
*viarə́vriia*-adj. 'undisputed'  
*viāzana*-adj. 'eloquent'  
*viāzman*-ntr. 'assembly',  
 pres.denom. *viāzmaniiia*-  
 'to speak in the assembly'  
 + *viīq* nom.sg.m.pres.part.act. → *vī*  
 + *viuuāēda* → *vid*  
*vij* 'to brandish', pres. *vaēja*-  
*vid* 'to find', perf. *viuuāēd*-  
 + *viuuāēda* 3.sg.ind.perf.act.  
*viḍβana*-m. name of a mountain  
*vis* 'to be available, serve as', pres. *visa*-  
*viš*-m. 'poisonous plant' (?)  
*višauuā*-f. name of a mountain  
*vī* 'to pursue, chase after'  
 + *ā* 'to draw near'  
*vī.bərə́vβənt*-adj. 'divided into sections'  
*viuuəḥuša*-adj. 'son of Vivasvant'  
*vitāp*-f. 'wide water' (?)  
*vīra*-m. 'man'  
*vīs*-f. 'family, clan'  
*vīspa*-adj. 'all, every'  
*vīspa.tauruuirī*-f. name of the mother of Astuuat.ərəta  
*višpō.aiiāra*-adj. 'lasting for all the days'  
*vīzafāra*-adj. 'with wide-open mouth'  
*višauuənt*-adj. 'poisonous'  
*vištāspa*-m. name of a Kavi  
*raēuuənt*-adj. 'opulent, splendid', m. name of a mountain  
*raēuuastəma*-adj.superl. 'most splendid'  
*raēmana*-m. name of a mountain  
*raozšna*-adj. 'light, radiant'  
*raozšni.xšnut*-f. 'radiant strengthen-

ing'  
*raoḍita*-m. name of a mountain  
*raiii*-m. 'splendour'  
*rauuaḥ*-ntr. 'space'  
*raṽa*-m. 'chariot'  
*raṽaēštā*-m. 'warrior'  
*rapuḍβina*-adj. 'of midday'  
*raz* 'to stretch', pres. *rāzaiia*-  
 + *hām* 'to rise up, step (to the  
*saokā*-f. 'glory, standing, reputation'  
*saosiiənt*-m. 'saviour'  
*sata*-ntr. 'hundred'  
*saṇhu*-f. 'order, command'  
*saṇhaṇt*-adj. 'from generation to generation, continuously'  
*sāiriuuənt*-m. name of a mountain  
*sāstar*-m. 'commander'  
*siūuuaršan*-m. name of a Kavi  
*siūmaka*-m. name of a mountain  
*sicidāuuu*-m. name of a mountain  
*siḍd* 'to chase away', pres. *siḍdiia*-  
*sī* 'to lie', pres. *saē*-  
 + *pairi* 'to extend around'  
*suruuuata*-adj. 'audible'  
*sūra*-adj. 'strong',  
 with gen. 'ruling over'  
*star* 'to strike down, lay low',  
 perf.part.pass. *starəta*-  
*stā* 'to stand', pres. *hišta*-, *xšta*-,  
 perf. °*šast*-, perf.part.pass. *stāta*-  
 + *us paiti* 'to rise up again'  
 + *frā* 'to step forth'  
 + *vī* 'to extend'  
 + *hām* 'to rise'  
*stāta*-perf.part.pass. 'standing' → *stā*  
*starəta*-perf.part.pass. → *star*  
*sti*-f. 'existence'  
*stu* 'to praise', pres. *stao*-

contest)  
*razura*-ntr. 'forest'  
*rātā*-f. 'gift'  
<sup>1</sup>*riṽ* 'to die', perf.part.pass. *irista*-  
<sup>2</sup>*riṽ* 'to mix', pres. *raēvβa*-  
*ruc* 'to shine', pres. *raocaiia*-  
 + *us* 'to blaze up'  
*rud* 'to grow', pres. *raoḍa*-  
 + *ā* 'to grow up'  
 + *ā* 'to confess'  
*spaētinī*-adj. fem. of *spaētita*- 'white'  
*spar* 'to jerk, push, kick', pres. *spara*-  
 + *frā* 'to kick against' (+ Gen.)  
*spašiti*-f. 'observation'  
*spā* 'to throw', pres. *spaiia*-, *spispa*-  
 + *apa* 'to throw away, aside'  
*spāra.dāšta*-adj. 'granting prosperity'  
*spənta*-adj. 'bounteous'  
*spəntō.dāta*-m. name of a mountain  
*spitauuvarənah*-m. name of a mountain  
*spitāma*-adj. name of Zarathushtra's family  
*spitiiura*-m. personal name  
*spiti.dōiṽra*-adj. 'having bright eyes'  
*snāuuioḍka*-m. personal name  
*snud* 'to cry', pres. *snaoḍa*-  
*sraiiian*-ntr. 'beauty'  
*sriira*-adj. 'beautiful'  
*sru* 'to hear', pres.caus. *srauuaiia*-  
 + *frā* 'to recite'  
*sruuara*-adj. 'bearing (an armour of) horn(y scales), horned'  
*sruuō.zana*-adj. 'having leaden jaws'  
*sruṭ.gaoša*-adj. 'having ears which hearken'  
*sruṭ.gaošōtəma*-adj.superl. 'having ears which hearken best'  
*zaovrā*-f. 'libation'



*zaoša*- m. 'pleasure, liking'  
*zainigau*- m. personal name  
*zairi.pāšna*- adj. 'having a yellow heel'  
*zairita*- adj. 'yellow'  
*zauuanō.sū*- adj. 'who prospers through libations'  
*zauruuan*- m. 'old age'  
*zazšavra*- ntr. 'words of abuse'  
*zadah*- ntr. 'fundament, buttock'  
*zafar*- ntr. 'mouth'  
*zam*- f. 'earth'  
*zaraθuštra*- m. name of the founder of the Mazdayasnian Religion  
*zaraθuštri*- adj. 'Zarathushtrian'  
*zarañiio.pusa*- adj. 'having a golden diadem'  
*zarənumaiti*- f. name of a river  
*zasta*- m. 'hand' (of ahuric beings)  
*zāta*- adj. 'born'  
*zəmarəguz*- adj. 'hiding in the earth'  
*zərdāza*- m. name of a mountain  
*zurō.jata*- adj. 'treacherously killed'  
*zuš* 'to enjoy', perf.part.pass. *zušta*- + *frā* 'to like, love'  
*zgađ* 'to dash', pres. *zgađa*- + *ā frā* 'to dash forward to'  
*zbar* 'to go astray, deviate, move around', pres. *zbara*-  
*zrañia*- ntr. 'lake, sea'  
*zruuan*- m. 'time'  
*šud*- m. 'thirst'  
*š(ii)u* 'to move, go away', pres.inchoat. *šusa*- + *frā* 'to fly away'  
 pres. *šauua*-<sup>ti</sup> 'to drive' + *apa* 'to drive away'  
*šiiəoθna*- ntr. 'deed' (< \**čiautna*-)  
*ya*- rel.pron. 'who'  
*yaēšiiant* → *yah*

*yaorštiuant*- adj. 'skilful'  
*yauuaēji*- adj. 'living forever'  
*yauuaēšū*- adj. 'thriving forever'  
*yauuat* adv. 'as far as'  
*yavā* 1. adv. 'how'; 2. subord.conj.: causal 'because, as'; final 'so that'  
*yavā yať* subord.conj. consec. 'so that'  
*yavna* adj. 'how'  
*yađāt* adv. 'where from'  
*yať* 1. adv.; 2. subord.conj.: temp. 'when'; causal 'since'; final, consec. 'so that'  
*yam* 'to hold', pres. *yāsa*- + *ni* 'seize'  
*yasna*- m. 'veneration'  
*yaz* 'to venerate', pres. *yaza*-  
*yazata*- adj. 'adorable'  
*yah* 'to boil', pres. *yaēšiiā*-  
*yahmiiā.jatara*- m. name of a mountain  
*yātu*- m. 'sorcerer, wizard'  
*yezi* subord.conj. conditional 'if', temp. 'when'  
*yima*- m. name of a mythical king  
*yimō.kəṛənta*- adj. 'cutting Yima to pieces'  
<sup>1</sup>*ha*- dem.pron. 'this'  
<sup>2</sup>*ha*- pers.pron.3.pers., enclitic *hē* dat.sg.  
*haētumata*- adj. 'belonging to Haētumant'  
*haētumant*- m. name of a river  
*haēnā*- f. 'enemy army, hostile army'  
*haoma*- m. name of an intoxicating plant  
<sup>1</sup>*haosrauua*- m. name of a Kavi  
<sup>2</sup>*haosrauua*- m. 'Well-famed', name of a bay of Lake Vourukaša  
*haošiiānha*- m. name of a mythical king  
*haiti*- pres.part.act.fem. 'being' → <sup>1</sup>*ah*

*hauruutāt*- f. 'wholeness'  
*hakať* adv. 'at once'  
*harai*- m. 'companion'  
*hac* 'to follow, accompany', pres. *haca*- + *upa* 'accompany'  
*haca* prep. + instr. and abl. 'from'  
*hađra* adv. 'at once'  
*hađrauata*- ntr. 'immediate victory'  
*hapta* cardinal number, indecl. 'seven'  
*haptaiñia*- adj. 'of seven parts'  
*haptavā*- ordinal number, adj. 'seventh'  
*han* 'to win', pres.desid. *išānha*-  
<sup>1</sup>*hama*- adj. 'same'  
<sup>2</sup>*hama*- adj. 'all, whole'  
*haman̄kuna*- adj. 'hooked together'  
*haməṛəvā*- m. 'enemy'  
*hamō.manah*- adj. 'having the same thought, of the same thought'  
*hamō.vacah*- adj. 'having the same speech, of the same speech'  
*hamō.šiiəoθnah*- adj. 'having the same action, of the same action'  
*haraiti*- f. name of the primordial mountain  
*harc* 'to emit, discharge', pres. *harəcaia*- + *frā* 'to send forth'  
*hazañra*- cardinal number, adj. 'thousand'  
*hazañra.yaoršti*- adj. 'having a thousand skills'  
*hazah*- ntr. 'violence'

*hāu* nom.sg. → *auua*-  
*hāma*- adj. 'all, whole'  
*ham.varəiti*- f. 'defence'  
*ham.varəitiuant*- → *nairiām.ham.varəitiuant*-  
*hē* → <sup>2</sup>*ha*-  
*hi* 'to bind, fetter', perf.part.pass. *hita*-  
*hi*- pers.pron.3.pers., only enclitic acc.  
*hita*- perf.part.pass. 'fettered' → *hi*  
*hitāspa*- m. personal name  
*hid* 'to drive', pres. *hiđa*- + *apa* 'escape' (fientive sense) in Yt 19.56  
*hinu*- m. 'bond, fetter'  
*hizū*- m. 'tongue'  
*huuacah*- adj. 'whose words are good'  
*huuaršta*- adj. 'well-done'  
*huuaspā*- f. name of a river  
*huuəvā*- adj. 'having good herds'  
*huuira*- adj. 'manly'  
*huzšəvṛō.təma*- adj. 'whose rule is best'  
*hutāsta*- adj. 'well-created'  
*huđaēna*- adj. 'whose faith is good'  
*hunu*- m. 'son' (of daevic creatures), 'spawn'  
*humata*- adj. 'well-thought'  
*humanah*- adj. 'whose thoughts are good'  
*husasta*- adj. 'well ordered'  
*huzantū*- f. 'good recognition'  
*hušiiəoθna*- adj. 'whose deeds are good'  
*hūrta*- adj. 'well-spoken'

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## Abbreviations

acc. = accusative	f., fem. = feminine	postp. = postposition
act. = active	indecl. = indeclinable	prep. = preposition
adj. = adjective	indef. = indefinite	pres. = present
adv. = adverb	interrog. = interrogative	pron. = pronoun
aor. = aorist	lit. = literally	rel. = relative
Av. = Avestan	m. = masculine	sg. = singular
caus. = causative	med. = middle	subj. = subjunctive
comp. = comparative	MP = Middle Persian	subord. = subordinating
conj. = conjunction	nom. = nominative	superl. = superlative
consec. = consecutive	ntr. = neuter	temp. = temporal
dem. = demonstrative	part. = participle	them. = thematic
denom. = denominative	pass. = passive	Y = Yasna
desid. = desiderative	perf. = perfect	Yt = Yašt
du. = dual	pers. = personal	
enclit. = enclitic	plur. = plural	

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